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"God works in all things,
All obey his first propulsion from the night;
Wake thou and watch!
The world is gray with morning light."

THE PACIFIC

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FOR CONGREGATIONALISM AND THE CHURCH KINGDOM.

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ADVANCED POSITIONS OF CHURCH LEADERS ON INDUSTRIAL PROBLEMS.

The advanced positions with respect to industrial problems occupied by leaders of Christian thought during the last year are gratifying to all who have knowledge of them and who have the good of mankind at heart. In The Pacific this month will be found in part the last pronouncement of the Federal Council of Churches on "The Church and Social Reconstruction." Reference is made therein, approvingly, to the conclusions of the Twenty British Quaker Employers and to the declarations in what is called "the significant monograph" of the Archbishops' Fifth Committee of the Church of England.

The Archbishops' Committee was a strong committee of clergymen and laymen, of men and women, of industrialists and non-industrialists, appointed by the Church of England to consider industrial problems and the relation of the Church and Christianity thereto. Among the findings of this committee was one in which it was declared that "industry is a social function" and that it should be conducted "to serve the community"; that "the relations between the different parties engaged in it should be determined by considerations of right and justice, not merely by economic expediency or economic power" —that the system should be "social in purpose and co-operative in spirit."

When considering profits and profiteering this Archbishops' Committee declared that there is "a principle for which Christian men and women should stand—that there is no moral justification for profits which exceed the amount needed to pay adequate salaries to the management, a fair rate of interest on the capital invested, and such reserves as are needed to ensure and maintain the highest efficiency of production and the development and growth of the industry." And the judgment and proposal of this committee was that, these necessary charges on industry having been met, all "surplus should be applied to the benefit of the whole community."

The Twenty Quaker Employers, leaders in British industry, declared: "We cannot believe that either the proprietors or the workers are entitled to the whole of the surplus profits of a business, though they might reasonably ask for such a share as would give them an interest in its financial prosperity. * * * The consumer should never be exploited. The price charged him should always be reasonable, having in view the average cost of production and distribution, and the State should be asked to interfere to protect his interests when they are threatened by monopoly."

From this conference of Quakers there came the suggestion to employers of "giving full information as to wages, average costs, and average profits in the industry, as a basis for effectual collective bargaining, and as a recognition of the public character of industrial functions."

Both the Quaker Conference and the Archbishops' Committee declared for a system of consultation, and thus of direction, between employers and employees. The Quakers expressed it this way: "The worker asks today more than an improvement in his economic position. He claims from employers and managers the clear recognition of his rights as a person. * * * We cannot regard human beings as if they were merely so many units of brain-power, so many of nervous or muscular energy. We must co-operate with them and treat them as we ourselves should wish to be treated. This position involves the surrender by capital of its supposed right to dictate to labor the conditions under which work shall be carried on. It involves more: the frank avowal that all matters affecting the workers should be decided in consultation with them, when once they are recognized as members of an all-embracing brotherhood."

In its declaration of practically the same conclusions the Archbishops' Committee spoke of what it termed "the unjustifiable position of subordination in which many wage-earners are placed by the organization of modern industry, remarking in that connection: "We think that the common description of workers as 'hands' summarizes aptly an aspect of their economic position which is not the less degrading because it has hitherto met with general acquiescence. The suggestion is that the worker is an accessory to industry, rather than a partner in it; that his physical strength and manual dexterity are required to perform its operations, but that he has neither a mind which requires to be consulted as to its policy nor a personality which decands consideration; that he is a hired servant whose duty ends with implicit obedience."

Another significant pronouncement was made in Canada—by the Canadian Methodist Church at its last general conference the latter part of 1918. Referring to the statement of the British Prime Minister that every industry in Britain except one

had been made to serve the national interest by the elimination of the element of private profit, the Canadian General Conference declared: "That the present organization of industry, based on production and service for profits, can be superseded by a system of production and service for human needs is no longer a dream." It was then declared by the Canadian Methodist Church in General Conference assembled: "The triumph of democracy, the demand of the educated workers for human conditions of life, the deep condemnation this war has passed on the competitive struggle, the revelation of the superior efficiency of rational organization and co-operation, combine with the unfilled, the often forgotten, but the undying ethics of Jesus, to demand nothing less than a transference of the whole economic life from a basis of competition and profits to one of co-operation and service."

In that connection it was said: "We recognize the magnificent effort of many great employers to make their industrial organization a means of uplift and betterment to all who participate, but the human spirit instinctively resents even the most benevolent forms of government while self-government is denied. The noblest humanitarian aims of employers, too, are often thwarted by the very conditions under which their business is carried on."

Boldly then the Canadian General Conference put the Canadian Methodist Church in a place in the van of the times. It declared it to be "un-Christian to accept profits when laborers do not receive a living wage, or when capital receives disproportionate returns as compared with labor." It declared that "all forms of autocratic organizations of business should be discouraged" and that "forms of industrial organization should be developed which call labor to a voice in the management and a share in the profits and risks of business." Legislation was recommended against profiteering and for the securing to labor of "a fair wage, adequate to a proper standard of living, to business a fair profit, adequate for its continuance, and to the public all returns in excess of these."

At the Easter time this year the leaders in the Brotherhood of St. Andrew, the great lay organization of the Episcopal Church in the United States, issued a message in which it commended to the careful consideration and acceptance of its members such declarations as follows: "That each one of us will endeavor to do his utmost to bring about a Christian social order," applying "the principles of Christianity in our every-day life." And the expressed judgment of the leaders who framed and sent out the message was that when the world does thus apply Christianity "class distinctions and differences will disappear, and in their place the consciousness of the mass will appear." And then, "that we will not be happy or content in spending our income so long as it is impossible for some to secure the bare necessities of life"; "that the privileged will voluntarily give up their undeserved special privileges"; "that labor will be elevated to its proper place and be given its just share of the profits of production and a proportionate share in its control and management."

Another noteworthy pronouncement on Social Reconstruction is that of the Administrative Committee of the National Catholic War Council. Four prominent bishops constitute this administrative committee. The "Reconstructive Pamphlet" issued by them in January, 1919, has the sub-head "A General Review of the Problems and a Survey of Remedies." After this review and survey the bishops set forth what they call "A Practical and Moderate Program." Expressing the conviction that "private ownership of capital is not likely to be supplanted by a collective organization of industry at a date sufficiently near to justify any action based on the hypothesis of its arrival," this Catholic Administrative Committee confines itself to "those reforms that seem to be desirable and obtainable within a reasonable time." Frankly these representative Catholic bishops declare: "The present system stands in grievous need of considerable modification and improvement. Its main defects are three: Enormous inefficiency and waste in the production and distribution of commodities; insufficient incomes for the great majority of wage-earners, and unnecessarily large incomes for a small minority of privileged capitalists." On one of the pages of this reconstruction pamphlet we read: "The laborer's right to a decent livelihood is the first moral charge upon industry. The employer has a right to get a reasonable living out of his business, but he has no right to interest on his investment until his employees have obtained at least living wages."

This declaration, doubtless startling to many, comes in connection with other similar declarations, and the concluding words, immediately following what we have just quoted, are, "This is the human and Christian, in contrast to the purely commercial and pagan, ethics of industry."

Looking on both sides these Catholic bishops say: "The laborer must come to realize that he owes his employer and society an honest day's work in return for a fair wage, and that conditions cannot be substantially improved until he roots out the desire to get a maximum of return for a minimum of service. The capitalist must likewise get a new viewpoint; he needs to learn the long-forgoten truth that wealth is stewardship, that profit-making is not the basic justification of business enterprise."

Distrusting socialism, on grounds which many will think a misconception of socialism, at least in its best forms, this committee of Catholic bishops lays emphasis as to immediate needs, on co-operation and co-partnership—this progressively, until there would be to a great extent the abolition of the wage system. We quote the bishops: "The full possibilities will not be realized so long as the majority of the workers remain mere wage-earners. The majority must somehow become owners, or at least in part, of the instruments of production. They can

be enabled to reach this stage gradually through co-operative productive societies and co-partnership arrangements. In the former, the workers own and manage the industries themselves; in the latter they own a substantial part of the corporate stock and exercise a reasonable share in the management. However slow the attainment of these ends, they will have to be reached before we can have a thoroughly efficient system of production, or an industrial and social order that will be secure from the danger of revolution. It is to be noted that this particular modification of the existing order, though far-reaching and involving to a great extent the abolition of the wage system, would not mean the abolition of private ownership. The instruments of production would still be owned by individuals, not by the State."

"WHY WE FAIL AS CHRISTIANS."

A New Book by Robert Hunter.

The preface to this book **(Why We Fail as Christians, by Robert Hunter, The Macmillian Company, New York, $1.60)** was written in Berkeley, and bears date "January 1, 1919." The publication was in June.

Going at once to the core of the book, we find the author declaring: "We fail * * * as Christians because we have abandoned communism." The aim of the book is to establish that declaration as a fact.

"The fact stands out beyond dispute that Jesus Christ was a communist," writes Mr. Hunter, "and that communism was the material basis upon which he built his kingdom of God. There is no other possible reading of the Scripture. During his ministry he and his disciples were organized as a communist group, and after Judas had robbed the treasury and Jesus had been crucified, his faithful followers at once set to work to reorganize and carry on the communistic society which he had founded. They prayed and baptized, they preached and healed; but this, too, they did—they had all things in common."

The author argues that communism was obligatory in the early church—not voluntary as the commentators usually declare. Mention is made of the Rev. Frederick W. Robertson as one of a few preachers holding that Acts 5:1—10 and other passages of Scripture indicate compulsory communism. Peter, it is claimed, was explaining to Ananias that he had the choice of entering or not entering the church, that entering was voluntary, but that having entered, there was no choice as to the property—it was to go into the common store for use in common.

Certain practices advocated by Jesus the author holds as "impracticable and well-nigh incomprehensible in a society based upon private property." For instance: "How could anyone except an extreme visionary urge a man in modern society to take no thought for the morrow and refuse to consider where and how he can obtain food, drink, clothing, and shelter?"

Mr. Hunter uses the words of the King James Version, "Take no thought" for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on, instead of the words of the Revised Version, which gives it, "Be not anxious." It may be thought by some that this latter translation lessens considerably the impracticability of the injunction of Jesus. But as life is now lived it is practically impossible to escape anxiety as to these necessary things. They do not follow righteousness. Christians often go hungry and nearly naked, even starve to death at times. No one can say today as the Psalmist said: "I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." There is therefore much to support the contention that Jesus meant to say and did say substantially: "Make it your supreme and all-controlling purpose to establish the Kingdom of God and his righteousness on earth, and when that is established all these necessary things shall come to men."

The exegesis of some of the passages of Scripture cited by the author in support of his positions may be questioned, but there can be no question of the fact that Jesus and his chosen band of disciples were a communistic group. Jesus and the Twelve had a common purse, and after his crucifixion and resurrection the Church which his followers established had a common treasury.

This communism in the early church, Mr. Hunter thinks was crushed out, made impossible, by the persecutions to which the church was soon subjected by the Roman emperors.

In one of the chapters of his book he shows the hold the communistic idea had on the church for three or four centuries—communism being recognized as "the ideal form of Christian society." The prevalence of these communistic views and practices is traced down through many more centuries than the first four and the war against them is outlined. And it is shown that it was the dominant church under the control of wealth and power that conducted this war.

We read far in Mr. Hunter's book before we find just what he means by "communism." This is not, however, a flaw; it is due to the construction plan. This review dipped in its beginning into nearly the middle of the book. At length, in order to indicate how to get away from the failure in which he believes we all are involved, the author says: "The Christian must first do what Jesus and his disciples did—seek the Kingdom of God. And this involves a determination to communize society. He must labor to change the economic basis of social life and make it possible for men to share as nearly equally as possible in the work and in the rewards of life." And: "From each according to his ability, to each according to his need." This latter is called "that generous and divinely great principle which has been held by communists in all ages." It is manifest however that this is seen to require some elucidation, for on one of the concluding pages we read concerning the early church communism:

"It is not possible to determine now just what type of communism was adopted. Land and houses were in that day the chief form of property, and these were either held in common or sold, and the proceeds were given to the community. So far as we know there was no common house in which Christians were compelled to live. The Christian monasteries were organized at a later period. Nothing existed, so far as we know, similar to what has been latterly called, 'Barrack Room Communism.' Although it is definitely said that 'they had **all** things in common,' the commentators may be right in asserting that the early Christians did not believe, as some communists later believed, 'that all things belong to all.' It appears certain that the wage workers kept their own earnings and gave only what they could spare to the church. The communism of the early Christians doubtless resembled that which has always existed among primitive peoples, and which was in fact the earliest form by which property was held. There were sects among the Jews in the time of Jesus—the Essenes and Therapeutae—that praticed communion. And a form of it still exists in the Russian Mir, in the Javan Dessa and among some of the North American Indians. So far as one can gather from the New Testament, the early Christian communists held views upon the ownership of property much like those held by modern socialists. The community owned the land and the houses, which were in those days not only the chief forms of property, but were also the forms which could be used to exploit others. Modern socialists advocate the ownership by the State of those forms of property only which can be used to exploit others. And these consist chiefly of the means of production. The early Christians considered property to be a rightful possession of the Kingdom, which was, after all, their State. It is, however, not so much the exact form of communism established by the early churches which should interest us. That must in any case change in structure with the growth of society. The vital matter is the spirit of communism which pervades all the social teachings of Jesus."

Seventy-five pages of Mr. Hunter's book are given to a highly illuminating study of Tolstoy—to his strenuous efforts to live the truly Christian life and to the obstacles which confronted and defeated him. Tolstoy's mistake, it is shown, rested in the fact that he made no effort through organized action to alter the political, social and economic systems. He stood aloof from and criticised all such movements. He was an extreme individualist; and as such struggled and suffered and agonized unto death. Tolstoy offered men nothing in return for the sacrifices he besought them to make except the inner satisfaction which comes from doing the will of God, but Jesus offered them in lieu of what they should give up the benefits of a new and better society.

Mr. Hunter's book is one of the most challenging of the books of the period in which we care now living. He declares: "What men now profess and men now do in the world—this that we like to call Christianity is surely not what Jesus taught."

He declares also that in aim and in deed "business life is opposed to the teachings of Jesus," and that "it is doubtful if there has ever been one man in industry or commerce who has been successful in harmonizing Christianity with business."

We commend this book, **"Why We Fail as Christians,"** to ministers and laymen for a careful study. It is for the leaders in the churches either to show that what is argued for therein is delusive or to enter into concerted action to put it into practice. King Robert of Sicily, we are told in this book, rejoiced that the Magnificat was sung only in Latin, as the masses could not understand what they were singing—such expressions as "He hath put down princes from their thrones, and hath exalted them of low degree; the hungry he hath filled with good things, and the rich he hath sent empty away."

Such books as this by Mr. Hunter, relating to the problems of everyday life, are going into the hands of the masses written in plain understandable English. Will they get into the hands of the men and women of affairs in our churches who ought to be leaders in the devious ways of the changing order?

PROFITEERING IN CANADA.

The Parliamentary Committee on the High Cost of Living has found considerable of awful profiteering in Canada. The Toronto Daily Globe, "Canada's National Newspaper," remarks: "A man who didn't make more than fifty per cent profit out of the people's needs during the war is regarded by the elite of profitdom with surprised contempt."

A maker of tweeds and other cloths admitted in an examination before the Committee on the Cost of Living that the profits of his company which had been 6.8 in 1914 had been 72.9 in 1918. When a member of the committee asked him if in the face of the extraordinary earnings for 1918 lower prices were not due the public he replied: "Our mill wasn't built for the glory of God or of anybody else. It was built for the benefit of the stockholders. Any man who could not make money during the war must have had something wrong with him."

The Globe's comment is: "While he and his associates were showing that there was nothing wrong with them on the money-making side, other Canadians—the fathers and brothers and sons of the people who were buying his tweeds—were fighting in Flanders in order that the Paton mill might continue its operations. They were slain in thousands. They were wounded in tens of thousands. They are coming back in hundreds of thousands, and they are paying the Paton price for the clothes they must buy when mustered out."

It was concerning this "captain of industry" that a man speaking a few days ago in a Canadian city remarked that just treatment of him would be to build a huge scaffold, put him upon it and by threat of hanging compel him to disgorge his ill-gotten gains; and three thousand persons cheered the utterance.

This textile company—or at least one of the profiteering companies—we understand, practically controls the cotton trade of Canada. It manufactures the goods of which the poor and the comparatively poor are the largest purchasers.

Another textile company showed net earnings of 310 per cent on its investment of capital amounting to $600,000, and accumulated besides a secret reserve of $1,000,000. The explanation given for secluding the last-mentioned amount was that, if the stockholders had known of it, they would have insisted on getting it in the form of dividends. The general manager of the company deemed it "best to conserve the money because, just as they had made it, they might lose it."

It has been brought out that the Alberta Pacific Grain Company payed 99 per cent on three million capital in six years. The actual profit on the paid-up capitalization of two and a half million dollars was 300 per cent for six years. The 1917-18 per cent of profit distributed was 33, two bonuses of 10 and 15 per cent being paid in addition to the regular 8 per cent. The vice-president and gen. manager had a salary approximating $100,000.

It has been ascertained that last year the net profits of the Ogilvie Milling Company were 72 per cent, though only 27 per cent was paid the common stockholders. The Maple Leaf Milling Company had equally large profits, but its manager evaded giving complete information by the possession of the excuse that most of the books had been burned up in a recent fire. The Lake of the Woods Company earned slightly over 28 per cent on its paid-up capitalization in 1918.

All these were earnings after the war-profits tax had been allowed for.

The investigation of the Harris Abattoir Company of Toronto showed that its orginal capital in 1900 was $150,000, which by 1914 had increased to $880,000. In September, 1918, it was further increased to $2,000,000 by the capitalization of accumulated profits. In 1918 $522,014 was earned, which represents about 26 per cent on the $2,000,000.

An Ottawa correspondent of the New York Post writes: "The revelations of these large profits made by concerns handling foodstuffs will not tend to allay industrial unrest and there is a general feeling that the excess-profits tax has either been loosely administered or systematically evaded."

The New York Times, after citing some of the cases of profiteering in Canada, remarks: "Many well-informed persons are convinced that an inquiry here would reveal a state of affairs very similar to that which is being disclosed in Canada. But apparently the only inquiry afoot in this country is the one by the Ways and Means Committee at Washington, which is seeking for methods of tariff taxation whereby prices can be maintained at the highest of levels."

Tact is a great fulcrum in life.

HOME PROFITEERING AND MENACES.

The Views of the Secretary of a Great Missionary Society.

After an address recently before the Honolulu Ad Club, Secretary Cady of the American Missionary Association, was given what the Pacific Commercial Advertiser, Tonolulu's leading daily paper, calls "a remarkable demonstration," "the members applauding and cheering for some minutes."

Dr. Cady's topic was "The United States After the War." After some remarks on our responsibilities abroad, he turned to a consideration of some of the home problems, and it was this part of the address which the Pacific Commercial Advertiser featured, and concerning which apparently was the demonstration. Evidently, then, Honolulu people are awake and responsive to the needs of the times. For this is what Secretary Cady said:

"The internal problems of the United States may well give us cause to pause and demand that we shall give them time for serious consideration. Let me say in the beginning that I am a thorough American of New England ancestry stretching back to 1632. I can claim at least that I was more American than some few million other residents of this country, for as soon as Germany crossed Belgium I was ready to stand for the defense of humanity and democracy. I have no place in my social philosophy for the Bolshevik, the extreme Socialist, or the I. W. W. Their theories of force have no place in my opinion under the American flag. But we must approach this new uprising with an open mind and a determination to understand the causes. There are no causeless events, and this least of all.

"I have found throughout the country a pervading feeling that there has been great profiteering going on during this war, and that the high cost of living is not entirely due to natural causes. No one can travel as I have through the great war industries of Massachusetts, Connecticut and New York, or the automobile districts of the Middle West, or the packing districts of Chicago without knowing that profits out of all reason have been made. Beefsteak in New York has been outside of my own imagination for now a couple of years, and yet Mr. Armour before the war admitted annual profits of seven millions on a twenty-million-dollar capital, or thirty-five per cent, and thirty millions transferred to a surplus fund. He also testified to wage scales running from a little over $9 a week to a little over $12 in the four great departments, and those men are hardly to be blamed for feeling that thirty millions might better have been added to the wages than to the surplus fund.

"I was living in Boston during the great Lawrence strike, and while its leaders were selfish and were dangerous, yet to assert that it was without cause neither evidences brain nor heart on the part of any man. Wages were pitifully low. Housing conditions were infamous, and absentee owners,

many of them idle, were taking large profits. The time has come for us to realize that there can be no peace in our industrial world without justice, and justice demands that we shall put our minds and hearts to the task of finding a more equitable distribution of the products of our industrial life. It is my fervent conviction and also the growing conviction of hundreds and thousands of business men of America that just such groups as this are able to work out the problem. It is perfectly evident that if the bureaucracy of Russia and Germany had been willing to sit down and solve the problems of the social world they would not now be in the hands of revolutionary states and the Bolsheviks. It is up to the brainy captains of industry—the Morgans, and Rockefellers, and Schwabs, and Edisons and others who have created our great industrial and mechanical world to find the way out in the midst of our industrial and social revolutions. They have the ability. We have Americans of genius enough to do this when we are as anxious to find the social gospel and social justice and social peace as we have been to make great profits.

"If I am able to interpret the minds of our leading business men at all it is that they begin to see that there is no way out but that of applying the Golden Rule and the 13th chapter of I. Corinthians to all of our modern life. The day is coming (and ought it not be said that the day is here when we read every morning of bomb planting and of I. W. W. parades and strikes in the midst of unparalled prosperity), when the far-seeing and forward-looking men of America shall get together and say 'What a botch we have made of our social world with our ideals of competition, business rivalry, six per cent and thirty per cent profits and the dollar philosophy of our commercialized life, and this is what we have come to—simple and plain social war. Is it not time that we shall found our social life upon the Golden Rule, the law of love and justice and brotherhood, in a word, upon the spirit of the Gospel of Jesus Christ It might fail, but surely it could not fail or bring us into greater turmoil than we are now enduring. May I plead with you men to be those who shall initiate the new day of this new attempt to work out the social ideals of the Man of Nazareth?"

THE CANADIAN ROYAL COMMISSION ON INDUSTRIAL RELATIONS.

Early this month the Royal Commission on Industrial Relations made a report to the Canadian Government which an Ottawa correspondent writes of as "so sympathetic with the demands of the workers for better working and living conditions that it may almost come to be regarded as the charter of their rights in Canada."

The report recommended an eight hour day, state insurance against unemployment, sickness, invalidity, and old age, the establishment of a bureau to promote industrial councils, the rights of workers to organize in unions, and the recognition of collective bargaining, also the paying of a living wage, and the fixing of a minimum, especially for girls, women and all unskilled labor.

Among the findings of the Commission was this in substance: At present any advance in wages is invariably met by increase in price of prime necessaries of life which many people believe is due to profiterring through cold-storage plants which intercept food supplies.

Too many middlemen and an expensive system of distribution were found also.

As to collective bargaining, which the Commission favors, it was stated: "Entering into agreements and bargaining collectively with trade unions does not mean recognition of the closed shop unless the agreement so provides. Numerous cases came before the Commission where this method of collective bargaining was carried on when both union and non-union men were employed."

CHRONICLE AND COMMENT.

In a recent address in London, "Ralph Connor" remarked: "I say with all humility and reverence that we got a vision of God now and again moving among the men about the dressing stations and by the grave side. * * * The common Tommy was so wonderful in his courage, in his tenderness. * * * To the men 'out there' God was no shadowy Being, a Name in a Book or in a Creed. He was as real as the company commander is to the soldier."

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The evils in the New Russia have been promulgated widely. The good has not been so generally known. In his book, "Ten Days That Shook the World," John Reed tells us: "The waiters and hotel servants were organized and refused tips. On the walls of restaurants they put up signs which read, 'No tips taken here'—or, 'Just because a man has to make his living waiting on table is no reason to insult him by offering him a tip.'" We do not want Bolshevism in this country, but we and almost countless others would welcome the wiping out of the tipping custom in an orderly way.

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The Rev. Richard Roberts, who came from England in 1916 to the pastorate of the Church of the Pilgrims, New York City, is to preach in August for Dr. Orchard of King's Weigh House, London. Dr. Lynch, editor of Christian Work, wrote after a recent visit to London: "At Dr. Orchard's church—the King's Weigh House—there is a ritual that has attracted the attention of all London. Although a Congregational church, there is an altar with candles burning; most of the service is sung, the choir and preacher are gowned in white,—the preacher throws aside his white robe when he ascends the pulpit, substituting for it a black robe such as the friars use; there is a crucifix over the pulpit; and yet, with this ritual (and I must confess that the service was very simple and beautiful) the sermon still holds the chief place. It always will while Dr. Orchard is there."

Those who read our editorial having the caption, "Advanced Positions of Church Leaders on Industrial Problems," will see that there are many who are awake to the needs of the hour and are doing much to keep the church from coming under the accusation of lagging in reform movements, as it unquestionably has at times in the past. The difficulty always has been and is now with the church as an organized body. Individual Christians have always been in the van in movements for betterment, though frequently as an organization the church has been slow in measuring up to the need.

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Writing of some recent visits to churches in London Dr. Frederick Lynch, editor of Christian Work, states the laymen have a more important part in these churches than they do in churches in this country. Often the lessons were read by one of the elders or deacons. Some of the most impressive Sunday meetings encountered by Dr. Lynch were Brotherhood meetings conducted by laymen Sunday afternoons. They have but a loose connection with the churches. One Brotherhood not having even a loose connection with any church owns its own hall. It has a Sunday evening meeting in addition to a Sunday afternoon one, each attended by a thousand men usually. A flourishing Brotherhood at Whitefield's Central Mission was founded by the late Silvester Horne.

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In a recent sermon given in City Temple, London, the Rev. Dr. Jowett likened the present times in some respects to the early years of the 19th century. With reference to the widespread discontent with the churches and the many remedies proposed for their shortcomings real and imagined, Dr. Jowett remarked that some would permit smoking in the back pews. Some would shorten the sermon greatly; some would abolish it. Some would limit the entire service to an hour; others, to a half hour. Some would use the cinematograph; some advise more ritual; some, less. Dr. Jowett's comment on the suggestions was: "They are concerned with the fire-grate when what we need is fire, with cake-plates when what we want is bread, with electrical fittings when we need the power. * * * The cardinal necessity of the Church today is to recover the fulness of her holy gospel and to exult in the incomprehensible glory of her spiritual status in the nation."

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"What is the world coming to?" asks the Christian Evangelist. The following shows why the Christian Evangelist asked this question: Here is Dr. Harry Emerson Fosdick, a Baptist, engaged as regular preacher Sunday mornings at the Fifth Avenue Presbyterian Church, New York. Is that good for Dr. Fosdick and the Presbyterian Church? Is it good for Christianity at large? Well, anyhow he is drawing overflow congregations. He is drawing them; or he and the church. Such combinations are signs of the coming union, if indeed not a part of it. Dr. Fosdick has a fundamental message. That means that it is universal—that his preaching is neither Baptist nor Presbyterian—as such—but Christian. The charm and power of a church are not in denominational peculiarities, but in the old, eternal, universal, Christian principles which are as narrow and as broad as Jesus Christ, and which it is the sacred duty and the exalted privilege of every minister to proclaim, and every Christian, in his walk and in his conversation, to exemplify. The beauty and glory of the church consists not in winning men to a denominational platform, but to allegiance to Jesus Christ.

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A questionaire was submitted to 1,440 soldiers at Camp Devens before their demobilization. The men had not been over seas, but were ready to go when the armistice was signed. Of the 1,381 men answering the questions, 30 stated that their religion had been harmed while in the service, but 127 believed their religion was benefited; 50 claimed harm done to their morals, and 227 thought they were benefited in this way; 308 mentioned that they were benefited in their habits, and 974 in their health or physical strength. One answered: "I have a keener sense of duty. I can think quicker. I have regular habits. I am a better Christian." Another reply was: "The army has given me a broader outlook. One learns to consider the other man as well as himself. I have never felt better physically in my life. I have straightened up my shoulders, which were bent over, and have gotten over the habit of looking at the ground. The army has taught me when given a job to get it done as quickly as possible and to do it correctly. It has shown me the value of working during working time, and using resting time to rest. I have also learned to keep better hours, and to apreciate being out in the open air and not stay in all the time." Although 50 per cent of the questionaires went to men supposed to be dissatisfied with the service, 89.5 per cent stated that their army life had benefited them personally in one or more ways, and only 10.5 per cent believed they had not been benefited; 70 per cent are glad they received their military training for its own sake and apart from their patriotic pride in having served when their country called; 88 per cent favored a system of universal training, 8 per cent opposed it, and 4 per cent did not express an opinion.

METHODISM FUNCTIONING BETTER THAN PRESBYTERIANISM.

In his "Michigan Letter" in the Herald and Presbyter, the Rev. Dr. Bryant of Detroit writes:

"Very few impartial judges will be willing to admit that Methodism is a better organized body than Presbyterianism; but it certainly functions better, at least in Michigan, when some concrete issue arises. The New Era Movement of our Church has in it, or rather says it has in it, all the potentiality that can be honestly claimed for the Centenary Movement in the Methodist Church; but we may as well frankly admit the fact that there is less esprit de corps, or

its equivalent, in our methods of work than our Methodist brethren exemplify. Some of our churches did magnificently or munificently, whichever way we prefer to express it. Some, as Theodore Roosevelt said of a certain ex-president, 'meant well, but they meant well feebly.' Some others, in fact many others, did not even make a good guess at winning out. They sat back and said: 'We can not do it,' and, of course, they did not do it. Our Methodist friends are so loyal to what the bishops say must be done, that they just do it from force of habit. Many of our churches are so delightfully independent that the very declaration of an 'ought' brings the reply: 'We do not have to do it.' Certainly we do not. It is not a prison offense to be backward, or even mean, if we can find a good or passable excuse. This is introductory to the statement that the Presbyterian churches of Michigan as a whole are not in the same class of church loyalty as are the Methodist churches. As we read the figures of what Methodism did on that particular Sabbath in May, when they went 'over the top,' and compare it with what Presbyterianism did on that particular Sabbath in March when they made their effort for victory, we may well bow our heads and confess that for some reason we do not know what team work means as do our Methodist brethren. It was not so much that more was raised than was asked for. It is that from the biggest church in Detroit to the weakest cross-roads church, all went to work as if they were going to whip the German hordes in one day. They had their Marshal Foch in the person of Bishop Henderson, and their General Pershing in the person of Dr. Benson; but what good would that have been if the rank and file had not had the true spirit, shall we say the American spirit? Well, we take off our hats to Michigan Methodism, and just frankly own up that we are not in their class when it comes to putting over a big denominational program that requires every man, woman and child to be loyal."

UNTRAINED MINISTERS.

A questionnaire designed to elicit information as to the ministry, trained and untrained, was sent out a few months ago by the Presbyterian Church. Presbyteries to the number of 281 in the United States and in Canada were addressed and answers were received from 190. It was ascertained that in the 190 presbyteries there were at least 377 ministers who had never attended either college or seminary, 213 who had attended college only, 147 who had attended seminary only, a total of 733 short-cut men, being about 13 per cent of the membership of these presbyteries. About one-half of the 733 had not attended college or seminary, a little less than one-third had attended college only, and a little more than one-sixth had attended seminary only.

One of the three presbyteries of Canadian synod reported 66 per cent short-cut men, five-sixths of whom did not attend college or seminary. One of the four presbyteries of Arkansas synod reported 60 per cent short-cut men, four-sevenths of whom did not attend college or seminary. Ten of the twelve presbyteries of Texas synod reported 42 per cent short-cut men, one-half of whom did not attend college or seminary. Two of the five presbyteries of South Dakota synod reported 38 per cent, over one-half of whom did not attend college or seminary. Six of the nine presbyteries of Washington synod reported 34 per cent, one-half of whom did not attend college or seminary. Eight of the nine presbyteries of Oklahoma synod reported 30 per cent, three-fifths of whom did not attend college or seminary. Seven of the ten presbyteries of Missouri synod reported 23 per cent, three-sevenths of whom did not attend college or seminary.

The fact that about 13 per cent of the ministers have not received the full training is explained by a demand greater than can be supplied by the fully trained men. This demand is for work among the special populations and the smaller fields both East and West.

The clerk of a Texas presbytery wrote: "It is impossible to get the best equipped men to accept a charge consisting of small country and village churches here. Hence the smaller churches must be supplied, if supplied at all, by men of lower educational standard. These men organize a large percentage of the new churches, especially in the pioneer fields. In view of these facts, I feel that it is a serious mistake to bar or long delay the ordination of promising, consecrated young men, when it is reasonably clear that they will not likely ever be able to complete a college course."

In reply to the questions as to the size of the churches of which the short-cut man is pastor, the almost uniform answer was "the smaller." A few exceptional answers were received with reference to the seminary trained men. "One man with seminary training only is pastor of the second largest church, has held his place for ten years and is a tremendous power in that whole region."

Answers to the questions as to the effectiveness of the ministry of the short-cut men varied greatly, as is indicated by the following from different synods: Indiana.—"Always inadequate. I have scacrely found an exception to the rule in twenty-five years of ministry and twice Home Mission chairman, that the untrained man sadly misses the mark." Illinois.—"The short-cut men place the emphasis on evangelistic endeavors, seek for numbers, are not effective in training or grounding a church in the fundamentals of Presbyterianism or the broad issues of the Kingdom's business." Iowa.—"Lack of thought, studiousness in proper lines." North Dakota.—"Ninety per cent of the men in my experience without the training of seminary are extremists, an experience of twenty years." Oklahoma.—"They do not know how to preach the Gospel of our Lord and Savior. Some do fairly well for a short time, but they can not give spiritual food and have to pass on to other fields." Idaho.—"I have had a large experience in the West. These men appeal only to the uneducated. Our young people are outgrowing

them." Minnesota.—"Apparently their ministry is as effective by the grace of God. However, the men in our presbytery who have not had the advantage of a college and seminary training are men of unusual consecration and sense and therefore unusually effective."

A LETTER FROM FRANCE.

I witnessed a very significant thing Memorial Day in Le Maus. We all went out to the cemetery to have some share in the decoration of the graves of our fallen American heroes. There are 800 soldiers' bodies buried here in a plot of ground in the Le Maus cemetery set off for this purpose. It was a wonderful sight to see so many white crosses, arranged in regular lines, each one bearing a small American flag on its upright beam. In the center of this consecrated area was a raised platform covered with white cloth in the center of which was a flag pole carrying at half mast one of the most beautiful flags I have ever seen. It seemed to me that the stars and stripes were brighter and more beautiful than ever.

On the four sides of ground were drawn up members of the seventh division with their bands and buglers. On the outside of this square French and American soldiers and civilians mingled. There were special seats inside the square near the centre platform and here sat French and American men and women. I do not know exactly who they were. Besides these the most interesting group was that made up of several hundreds, perhaps thousand, school children, boys and girls, and at a given signal they marched through the long aisles and reverently placed flowers on every grave.

The chief speaker was Ambassador Morganthau; but the reason for writing this note to the Pacific is not to describe the event but to point out one of the most interesting parts of the exercises. At the proper moment in the program time was given to religion. A Jew, and Protestant Christian and a Roman Catholic appeared on the same platform and conducted such religious exercises as he pleased. The Jew read from the Old Testament and led a prayer. The Protestant read from the New Testament and offered a prayer extempore. The Catholic chaplain donned his beautiful robes in the presence of all and with the assistance of two Catholic chaplains celebrated the mass. The bands concluded the service by playing "Nearer My God to Thee," "Come all ye Faithful" and "Onward Christian Soldiers."

I cannot tell exactly how I felt as I looked upon this remarkable event. The thoughtful French people have taken note of American liberality and tolerance and have commented on it with some surprise. I do not remember of ever seeing a Jew, a Protestant and a Catholic engaged in conducting religious worship on the same platform before. I hope such a thing will happen again and many times in America. This war is teaching us who are over here many lessons in brotherhood and service and I often wonder if they have actually gripped the hearts of our American Christians back home.

The church will be faced with her greatest opportunity when the boys get home. How often do I wonder about the results.

The experiences over here have taught some of us at least that only a few great things in religion matter after all and we have come to the conclusion that the church has been spending too much time upon incidentals and non-essentials. Perhaps we have been too negative in telling the world what it should not do to inherit everlasting life. Maybe our appeal to men has been selfish and narrow and sectarian. I fear that the average church's program is inadequate. The soldier and I mean all kinds of him—is real if he is anything. He does not live a sham life, does not make pretenses, but is out and out whatever he is. The soldier is helpful and is almost always pleased to serve. He wants to do something worth doing and the church that enlists him after the war will have to put up a program big enough to win his co-operation. I see great days ahead, difficult days for churches and preachers, but these experiences will put us all on our mettle. The days of reconstruction should find the church in the vanguard with plans and suggestions for union, federation, efficiency and spiritual leadership. I am going back home with the matured conviction that the best kind of work the church can render during the next ten years or so is leadership in service for the good of humanity. We want more of brotherhood in community life, we need to practice our religion more; the church according to my notion will succeed or fail during this crisis according as she follows or drifts away from the example of her Lord and Master. He learned Mastery through Ministry and there seems to be no other way.

The church can never remain in a real spiritual church of course, if she drifts away from her high privilege of leadership in worship, instruction and inspiration, but if she is to continue a real power in the coming age all the above must articulate with life, the life of the people. The returning soldier hates everything that savors of the unreal, but respects, even admires courage, unselfishness, service. We will have to deal in genuine heroics and find tasks big enough for these men who have left all behind them in America to die, if need be, in France to save the world's peace, protect the American home, and live true and clean for the loved ones in the homes they left behind. These men are to be numbered by the hundreds of thousands in American life and for the next fifty years the returned soldier may dominate the church and will dominate politics and industry. I do hope that they will not find the church cold and selfish and indifferent to the needs of our new age.

These are the thoughts that welled up in my mind as I stood through that never to-be forgtten memorial service. The mingling of these three types of religion seems to me to be prophetic of a

better day in religion and that ought to mean a better church and a larger constituency of co-operating people.

Americans should be interested in knowing that the first great memorial day in France is to be observed every year on May 30th, and the school children of France will place beautiful flowers on American graves so long as time continues.

Le Maus. France. E. A. KING.

CERTAIN THINGS.

(The writer of this article will contribute several others to The Pacific. In a letter to the Editor he says: "I have more and more in all the evolution and devolution of these days turned to the things that cannot be moved, to the things that any man with candor and practical sense, with scholarship or without it, can be sure of as he faces the problems of his own world and life. What is there that does not change?" He has been thinking of these things—the things we can be sure of, the things we can tie to and rest on and will write of them for the readers of The Pacific.—Editor.-

My Dear Son:

Will you bear with Dad while he talks a little of some things that lie very close to his heart? He is not in the habit, of talking much but there are few things that he wants to say with an intensity that you do not dream of.

When you came back to us from the front your mother and I were more thankful than you can know. We are not worying over what life holds for you or how you will meet its problems. Least of all have we a disposition to try to meet those problems for you. You are a man and can solve your own problems and fight your own battles. You have made good and, please God, you are going to make good.

But it is an unsettling world. It is more unsettled than it was before the war. You came back with less faith in some things than you had when you went away. I do not know that you ever soberly tried to define the change probably not. Perhaps it has not been very great. But I long above almost everything else to help you to see the things that are sure religiously, the things "That cannot be moved." There are some things that the war and your experiences across the sea have not changed. There are some things that no criticism no denial, no difference of custom can ever change. They are sure. I have had my own battles. No man could live an active intelligent Christian life for the last twenty-five years and still keep his balance without great effort. I am not asking or expecting your Christian faith to be as firm and varied as that of a man of different temperament and more experience. But there are a few things that are so certain that it ought to be possible for all of us to be reasonably sure about them.

The first of these certainties is God. There is an old book which says that a man who is to have a religious life that amounts to anything must have at least two beliefs. He must believe in God and he must believe that God is the rewarder of them that diligently seek Him. That is not much of a belief in extent but it is vital. If a man believes that much and holds on to it his belief will grow. God is a certainty. Nothing will change God. He is very old-fashioned and He is so new-fashioned that the world has scarcely begun to know Him. "From everlasting to everlasting." "I believe in God." It is more worth while than ever now. Don't let anything tear you loose from this You believe in me, believe also in God "Our Father" God is a certainty.

DAD.

THE CHURCH AND SOCIAL RECONSTRUCTION.

A Message from the Federal Council of Churches.

(The Federal Council of Churches, in which are represented thirty Protestant denominations, has framed a comprehensive statement on Social Reconstruction and the relation of the church thereto. Only about one-third of it is given at this time in The Pacific. That which we give here is in the main the part which has to do with industrial problems. Prepared by the Committee of Direction this pronouncement was approved both by the Administrative Committee and the Commission on Social Service.—Editor.)

The church itself has undergone, within the last decade and especially during the war, an enlargement of scope which amounts to a transformation. The churches today recognize as they did not a generation ago, that the Kingdom of God is as comprehensive as human life with all of its interests and needs, and that they share in a common responsibility for a Christian world order. They are convinced that the world is the subject of redemption; that the ethical principles of the Gospels are to be applied to industry and to the relations of nations; the church is to devote itself henceforth assiduously to these purposes along with the individual ministries of religion.

In taking this position the church realizes that it is on historic ground. It recalls the words of Isaiah. "Is not this the fact that I have chosen; to loose the bonds of wickedness, to undo the bands of the yoke, and let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house" It knows that the second of the two Commandments, which our Savior interpreted by the parables of the Good Samaritan, the Lost Sheep, the Sheep and the Goats, and by His own ardent social ministry, leads straight into the struggle for social justice and for the larger life of humanity, here in this world. The Lord God has spoken to us, in this our day, and has lifted the vision of the church to this broader horizon of the Kingdom of God.

Social Reconstruction.

The Social Creed of the Churches was formulated

seven years ago as a statement of the social faith of the Protestant churches of the United States. Although necessarily general in its terms, it has been understood, and has far reaching influence, especially in crystalizing the thought of Christian people. It has stood the test of these years, and we now affirm it as still expressing the ideals and purposes of the churches. But this earlier statement of social faith now requires additional statements to meet the changed world which has come out of the war. The declarations that follow may be considered as corollaries of these longstanding articles of faith. They should be read in connection with the statements on reconstruction of the various denominations in the United States and Canada, and the significant monograph of the Archbishop's Fifth Committee of the Church of England.

The Method.

In some respects, the most urgent question before the world at the present time is the method of social reconstruction; shall it be by constitutional and peaceable methods, or by class struggle and violence? Shall we be willing to suddenly overturn the social order according to untried theories of industrial and poltical organization; or beginning where we are and conserving what has been achieved in the past, shall we proceed by social experimentation, going as far and as fast as experience demonstrates to be necessary and desirable? In America, where, as in England, the people hold political power and freedom of discussion and association, and can do finally whatever they will, there is every reason for following the second method.

The supreme teachings of Christ are of love and brotherhood. These express themselves, in a democracy, in the co-operation of every citizen for the good of each and all. This results ideally in a noble mutualism and in equal and world-wide justice, which constitute the highest goal of human endeavor. The doctrine of the class conscious struggle is opposed to this ideal. It is a reversion to earlier forms of competitive struggle. It not only strikes at injustice by greater and more savage injustice, but tends in practice to the breaking up of society, even of radical groups, into bitterly antagonistic factions, thus defeating its own ends. The dictaroship of the proletariat in practice is a new absolutism in the hands of a few men, and is as abhorrent as any other dictatorship. The hope of the world is in the co-operation of individuals and classes and the final elimination of classes in the brotherhood of a Christian society. To build up this co-operation should be the supreme endeavor of the churches.

Tendencies to Violence.

Class consciousness and the use of violence are not confined to revolutionary groups. The possession of wealth and education tend to the formation of classes, and industrial ownership and management to a class conscious ruling group. We observe also with regret and deep concern numerous resorts to mob action in which returned soldiers and workmen have sometimes participated, frequently without police restraint, the continuing incitement to riot by certain public officials and periodicals, especially the partisan press with its misrepresentation and inflaming spirit, and the unfortunate and dangerous tendency of many state and municipal officials to deny fair hearings to radical offenders, and to use unnecessary and provocative brutality during strikes.

While conspiracy and violence must be restrained by the police and military forces of the state, these should be used to maintain public peace and safety, and with due regard to the established rights of freedom of speech and peaceable assembly. It is undesirable that private citizens or groups of vigilantes should be allowed to take the law into their own hands. Legislators, judges and officials should act firmly but justly, without bluster and without unnecessary violence. Workingmen believe that they do not get an equal chance before the law, and it is highly important that whatever real basis there is for this conviction should be removed.

Labor Share in Management.

A deep cause of unrest in industry is the denial to labor of a share in industrial management. Controversies over wages and hours never go to the root of the industrial problem. Democracy must be applied to the government of industry as well as to the government of the nation, and as rapidly and as far as the workers shall become able and willing to accept such responsibility. Laborers must be recognized as being entitled to as much consideration as employers and their rights must be equally safeguarded. This may be accomplished by assuring the workers, as rapidly as it can be done with due consideration to conditions, a fair share in control, especially where they are directly involved; by opportunity for ownership, with corresponding representation; or by a combination of ownership and control in co-operative production.

Trade agreements between employers and labor organizations can make provision for joint settlement of grievances, for joint responsibility, for guarantees against aggression by the employer or the men, and willful limitation of output, for a shop discipline that shall be educative and shall make for efficiency by prompting good will. The various movements toward industrial councils and shop committees have not only an economic but a spiritual significance, in that they are or may be expressions of brotherhood, and recognize the right of the worker to full development of personality.

Rights and Obligations.

One high value which comes with the participation of labor in management is that it makes possible again the hearty co-operation of all engaged in an industry and a new era of good will. Therefore, along with the rights involved in social justice go corresponding obligations. With the develop-

ment of industrial democracy, the evidences of which are all about us, and the coming of the short work day, the importance of a genuine co-operation in industrial processes and efficient production must be impressed upon large numbers of workers. As the worker tends to receive approximately what he produces, it must become apparent that what he has for himself and family, and the social surplus upon which depend the great common undertakings of society, are directly related to the productivity of his own labor, as well as finally to the length of the working day.

Industry as Service.

The Christian and modern conception of industry makes it a public service. The parties of interest are not only labor and capital, but also the community, whose interest transcends that of either labor or capital. The state, as the governmental agency of the community, with the co-operation of all involved, should attempt to secure to the worker an income sufficient to maintain his family at a standard of living which the community can approve. This living wage should be made the first charge upon industry before dividends are considered. As to excess profits; after a just wage, and fair salaries, interest upon capital and sinking funds have been provided, we commend the spirit and the conclusions of the Twenty British Quaker Employers in awarding the larger part of excess profits to the community, to be devoted voluntarily to public uses, or returned by taxation.

High Wages.

The hoped-for reduction in the cost of living has not yet materialized, and it is now evident that we are on a permanently higher price level. The resistance of labor to general wage reductions, even when accompanied by reduced hours of work, should therefore receive moral support from the community except where the demand is clearly unreasonable. Wage levels must be high enough to maintain a standard of living worthy of responsible free citizenship in a democracy. As was pointed out in the statement on Social Reconstruction by the National Catholic War Council, a considerable majority of the wage earners of the United States were not receiving living wages when prices began to rise in 1915. Real wages are also relative to the cost of living and vary with the purchasing power of the dollar. Actual wages, that is, wages reckoned in power to purchase commodities, have been decreasing for several years in spite of wage increase. There is urgent need of provision by industry, under the guidance of the government, for some regular method of adjustment of wages and salaries to the purchasing power of money.

High wages are desirable as a general principle, since they mean, or should mean, a fairer share of the industrial product, greater purchasing power, and consequently, stimulated trade and greater happiness, health and hopefulness for the workers and their families. It should be kept in mind that under machine production, with a proper method of distribution, all might work and all might share in comparative plenty. Employers who plead a falling market, aggravated competition, increased hazard, or exceptional conditions in justification of low wages or wage reductions, should support their contentions by opening their books and submitting their figures to public scrutiny.

THE MAN WHOM JESUS PICTURED IN HELL.

It is well that the man of today should know what kind of man this man of two thousand years ago was. The Rev. Dr. William Pearson Merrill, an eminent Presbyterian preacher, tells in the following graphic article what it was in the man Jesus condemned, and at the same time sets forth what it really means to be a Christian and a "saved" man.

Dr. Merrill says in the course of the article from which we quote—which is one chapter in his recent book, "Christian Internationalism"—that the "other worldly" conception of the function of Christianity persists so tenaciously, and with so unwholesome an influence, that we need to be ever on guard against it. In that connection he says: "We must realize that too often, in ourselves and in others, the emphasis on the creed, on the future life, on the 'preaching of the simple gospel,' on the importance of orthodox opinions and the like, is only a means of escape from the uncomfortable requirements of that social mission and message which is the real gospel of Jesus Christ."

"Ask the average Christian what it means to be 'saved,'" writes Dr. Merrill, "and he will probably answer that it means to 'go to heaven.' But that is very far removed from the most common idea in the New Testament. There a saved man is a man who is living **now** in fellowship with God and in line with the great humane and redemptive purpose of Christ. * * * We have come much nearer to the mind of Christ in moving on from an exclusively individualistic to a socialized interpretation of the mission and meaning of Christianity. * * * Decisive proof that it is the chief business of the Christian to make this world different through his Christianity in found in the standard of character which Jesus kept for us. What did he reckon the worst of sins? Look through the gospel and you can have no doubt. Two sins are there condemned as no others are, unless we accept that hypocrisy which characterized the Pharisees whom he so sternly judged. These two sins are **unbrotherliness,** and **slackness;** and they seem closely associated in his mind. Robert Louis Stevenson got the Christ point of view when he said that the only really grave sins are sins of omission. Jesus visits severest condemnation on the men who are unloving and the men who do nothing.

"He drew for us just one picture of a man in hell. What had the man done. We are told only of something he had failed to do; he had neglected the poor man at his gate. For all we are told, Dives may

have been moral, orthodox, pious, a model of all individual virtues. But he failed to do the thing God set before him—failed to affect for the better the wrong social confronting him, and Christ choose him as the example of the man who goes to hell.

"Jesus painted one picture of the last judgment, more solemn and awful than Michaelangelo's great canvas. He shows us a group on whom is pronounced the severe judgment, 'and these shall go away into eternal punishment.' What have they done? Nothing, so far as we are told. We are told only of that which they had **not** done. 'Inasmuch as ye did it not'—that is all!"

CHRISTIAN WATCHWORDS FOR EVERYDAY LIVING.

By Albert W. Palmer.

At Night.

The day, with the work God gave me to do, is done and now He has given me the night, quiet and beautiful for rest. I trust myself, body and spirit, into His keeping through the mystery of sleep. I am God's child. As the tides from the ocean fill the bay, so power and love and peace fill my life to overflowing as I rest quietly in Him. Because I am God's child I rest in Him, bravely, quietly, patiently, lovingly, with confidence and perfect self-control.

In the Morning.

All this day I am going to be a child of God. His love is round about me. Underneath are the everlasting arms. I am going to be honest and true in all events of life and I believe that to those who love God all things work together for good. I am going to rise above all worry, fretting, fear and hatred, to live in an atmosphere of spiritual serenity. My life is part of the life of God and that which is divine within me can never fail nor be defeated. Behind all that comes God's love and wisdom which will be present to strengthen and sustain.

In Daylight Hours.

The same God who teaches the trees to grow beautiful and tall, who inspires the birds to build their nests and through the mystery of instinct leads all living things along their way, is also present in my life, calling me to be true, to be honest, to be steadfast and unafraid. My life is not isolated and alone—God's power and wisdom move through it: I will therefore walk bravely as His child. He has said, "I will never leave thee nor forsake theee," and "As thy day is evenso shall thy strength be," and I will trust His word.

"Dwell deep, my soul, dwell deep!" I am not my body, my body is only the physical house in which I live. The essential thing about me is my spiritual life. So long as I am honest and true and trust in God, my soul is beyond the reach of all adversity. No physical illness or financial trouble can touch the essential and eternal "me." Because I am God's child I can meet all that comes in the day's work bravely and serenely. "My life is hid with Christ in God." "In Him I live and move and have my being."

I will think as little of myself as possible today, fixing my mind upon my work, my friends, those I can help, and God. I will throw off vain regrets and fears for my personal future in trying to serve God worthily this hour and this day.

PACIFIC COAST NOTES.

The Pacific Coast Agency of the American Bible Society circulated the Scriptures in sixty-one different languages last year. In addition to those generally known the languages included Malay, Fijian, the Marshall Islands language, Bengali, Panjabi, Hindi, Urdu, Tahiti. In the carrying on of the work of the Pacific Agency eighty persons were employed. Families to the number of 2,125 were found by colporteurs to be without the Bible.

The 1918 statistics showed the Congregational churches in Northern California to have a membership of 16,551; those in Southern California, 17,838. The additions to membership in Northern California were 1,524; in Southern California, 2,259. The Washington membership is 15,085, the additions for 1918 being 1,179. Oregon, 6,435, the additions being 336. Idaho, 2,384; additions 304. Utah, 1,752; additions 79. Arizona, 711; additions 52. Nevada, 219. This gives a total of 61,034.

According to a list in the Pacific Unitarian, there are on the Pacific Coast 34 Unitarian churches. Two are in British Columbia—at Victoria and Vancouver. Four are in Washington—two of them in Seattle, one in Spokane and one in Bellingham. Four are in Oregon—at Portland, Eugene, Salem and Hood River. Twenty-four are in California—at Alameda, Berkeley, Eureka, Fresno, Hanford, Hemet, Kerman, Long Beach, Los Angeles, Oakland, Palo Alto, Pomona, Redlands, Reedley-Dinuba, Richmond, Sacramento, San Diego, San Francisco, San Jose, Santa Ana, Santa Barbara, Santa Cruz, Stockton, and Woodland.

Sing King, the Santa Clara Chinese, of wide fame as a weather prophet, foretells along other lines. He is said to have foretold the downfall of the Manchu dynasty. One day in September last year Sing Kee remarked: "Tomolah afternoon come big lain. Lain tlee days. Santa Cla'a valley lain. Santa Cluz lain. Monteley lain. San Francisco lain. San Joaquin valley lain. Saclamento lain. Lain south, lain no'th. Lain all ovah. Lots watah. This yeah good yeah. Up in heaven God stop big wah. Wah stop in Novembah. By'm by no moah wah. Ev'body happy." After the signing of the armistice he celebrated the event with five hundred dollars worth of firecrackers. Attracted by the display people flocked to his place and Sing Kee said: "Membah, I thank God to stop big wah, Novembah? God stop wah November. Now, by'm by no moah

wah foh thousan' yeahs. Ev'body make peace. Peace all ovah. By'm by ev'body happy. Good weddah, plenty clops all ovah. Nobody pooah. By'm by nobody wan' fight—ev'body all same brod-dah, all ovah wuld. God make wuld good, all same heaven. By'm by, you see!"

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In his annual report Secretary Fisher of the California Sunday School Association says: "The State Association has been very fortunate this past year in having for its president a member of the Supreme Court. Justice Wilbur has always endeavored to help build up the community. He has attended a large number of conventions, he has been met by the different members of the Bar Associations or law fraternity, and received a hearty welcome from the large and enthusiastic audiences everywhere. Judge Wilbur is rapidly building his life into the citizenry of our state." Secretary Fisher gives a letter from Chief Justice Angellotti of the Supreme Court which reads as follows: "I can unreservedly say that Mr. Justice Wilbur has not allowed what I know must have been a very faithful and efficient performance of his duties as President of your Association, to interfere in the slightest degree with his important and valuable work as a member of this court. Of the work of this court he has always certainly done at least his full share, if not more. I am sure that it cannot be thought by any one conversant with the facts that his duties as a judicial officer have been at all slighted or interfered with by reason of the time and attention he has given to the important work of your Association."

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In an article on "Changes in the Idea of God Wrought by the War," contributed to the Homiletic Review, Professor John Wright Buckham of the Pacific School of Religion expresses the judgment that the experiences of these years of war have given the lie both to atheism and pantheism. "A Being who is only an impersonal immanence, diffused in sun and flower, and vaguely quiescent in the inner recesses of the soul, may be sufficient for an idle hour under the trees; but under the stress of life and death, of duty and sacrifice, such a God fades into a dim and shadowy incompetency. This is not saying that immanence itself has been discredited, but only the impersonal immanence which does not rise into conscious personal presence. The stress of great moral tasks and sacrifices requires a God who is undeniably active, moral, personal; and such he has been found to be in those intense and awful months." Dr. Buckham points out that our ideas of providence are changing also. Asking, "What does history disclose as to the mode of activity of the divine Spirit in human affairs?" he answers: "Manifestly it is not the method of one for whom the world is a chess-board, who 'orders,' 'decrees,' manipulates, interposes. There has been no evidence of that in the great crisis through which we have been passing. There is evidence of an energizing Spirit moving through and upon the wills of men, holding them to truth and righteousness, a Spirit who inspires ideals, who incites men to break with evil and reach out after nobler aims and a better world." And so the thought is, God does not order events—he shapes them.

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Los Angeles leads the Pacific Coast cities in the number of Congregational churches, having 26. Seattle stands next with 22. The total membership of the Los Angeles Congregational churches is 5,465. The Seattle total is 4,101. Oakland has 12 churches and a total membership of 3,676. San Francisco has 11 churches; the total membership is 1928. The 14 churches in Portland have a total of 2,845. The eight churches in Spokane have a total of 1,905. The six in Tacoma have 968. Six in San Diego have 1,163. Pasadena's four total 1,595, showing the highest average, nearly 400. First Church, Pasadena, has a membership of 792. Lake Avenue has 443. Pilgrim 213; West Side 147. First Church, Los Angeles, and First in Oakland stand close in number. Los Angeles First lists 1,777, with 106 absentees. First of Oakland lists 1,726, with 206 absent. Perhaps the statement that there are in Fresno 2,024 Congregational church members will surprise some of the readers of The Pacific. There is one with an enrollment of 906, and no absentees reported. This is a German church. There are two other German churches in Fresno, having a membership of 325 and 178 respectively. There is an Armenian church of 268 and a Japanese of 92. The First Church, organized in 1882, reported 255, with 88 absentees. None of the German churches in Fresno reported absentees; the Armenian reported 40. The totals in all these coast cities have been given without deduction of absentees. Four of the 11 churches in San Francisco are foreign, and their total membership is 665. These four are: Chinese, Japanese, Italian, Mexican. The Japanese and Chinese organizations are Congregational and Presbyterian Union. Los Angeles has a union Japanese church, and an Armenian. Oakland has a Japanese church. Portland has two German churches, aNorwegian-Danish and a Norwegian-Finnish. Seattle has a Japanese, a Finnish and a Norwegian. Spokane has a Swedish church. Tacoma has a Dano-Norwegian.

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"No true lover of the beautiful can ever tire of the views of hills and sea which surround San Francisco," writes Leroy Jeffers, F. R. G. S., in an article in Scribner's Magazine for June. "From the summit of Twin Peaks the city and the bay lie mapped beneath one in the sunshine—flecked here and there with passing shadows of the clouds. Again, of a summer morning I have struggled up their gray slopes, barely able to stand against the gale that swept in from the Pacific laden with whirling mist. Enticingly the hills gather around Berkeley, calling us to wander over their flower-strewn summits. Crossing the bay from San Francisco we journey through streets lined with masses of scarlet, white and pink geraniums, while climbing roses

embower the houses, and luxuriant sweet peas and heliotrope everywhere delight the eye. Within the grounds of the University of California the pungent odor of eucalyptus pervades the air, and we reluctantly leave the shade for steep brown grassy slopes that burn in the sunshine. As we surmount ridge after ridge the waters of the bay broaden and lead the eye through the Golden Gate to the ocean, while the Marin hills loom purple and high upon the horizon. From the summit of Grizzly Peak we look eastward across wooded canyons and sunny hills toward Mt. Diablo. On smooth, grassy slopes affording scarce a foothold we fairly slide into Strawberry Canyon and follow it down to Berkeley." The writer of the article which is in the main on mountaineering in the Sierra Nevada, says: "To leave San Francisco for the East is to part from a friend. Crossing on the ferry in the evening the myriad lights of the city outline the summits of the many hills and form sparkling pathways in the dark waters of the bay." We who live hereabout need the visitor to tell now and then of the beauty surrounding us. Professor Graham Taylor, of Chicago, remarked when here last, a few years ago, that the views about San Francisco were unsurpassed.

PRESIDENT PENROSE'S QUARTER CENTENNIAL CELEBRATION.

The twenty-five years of the administration of Rev. Stephen Besley Linnard Penrose, D.D., as president of Whitman College, Walla Walla, Washington, was celebrated June 6-11 with enthusiasm.

It was the most unique interesting and impressive event in an experience of one-third of a century on the Pacific Coast. Its uniqueness is evident, because of the length of service as college president, significant because of the number of prominent educators and alumni which it brought together, impressive because of the general interest demonstrated and genuine expressions of appreciation, and the high quality of the addresses delivered. It was in every respect a noteworthy event, and made a profound impression, and will prove far-reaching in its influence.

Dr. Penrose was one of the Washington Yale Band, six in number, that came to the state in 1890. Following a fruitful ministry of four years at Dayton, he became president of Whitman College, when it was a small and struggling institution. He was aware of the situation and that he was undertaking a herculean task. He had a vision of the possibilities of the future, and the courage necessary to tackle a great task. Through his devotion, enthusiasm and splendid leadership, Whitman College has developed from year to year, until it has found a place of distinction among the independent Christian colleges of the Pacific Coast, as well as a place of honor among the institutions of learning in the country.

In recognition of the extraordinary services of Dr. Penrose, as president of Whitman College, his prominence among the educational leaders of the Northwest, and dean of the Pacific Coast, his beneficient influence as citizen and Christian minister there were present over fifty representatives of colleges and universities, and other institutions to present their felicitations and good wishes.

Among the distinguished guests that participated on the occasion were Dr. Harry A. Garfield president of Williams College, a classmate of Dr. Penrose; and Dr. Henry S. Pritchett, president of the Carnegie Foundation for the advancement of teaching. On both was conferred the degree of Doctor of Literature. Their respective subjects were, "The Historic Place of the American College," and "How May a College Promote the Ideals of Democracy."

The subject of Dr. Raymond C. Brooks of Berkeley, Cal., was closely related to the history of the college "The Religious Foundation and significance of Whitman College. It deserves a permanent place among the best Whitman literature.

The annual pilgrimage to the Whitman mission was made with the usual impressive exercises at the "great grave" when Dr. L. O. Baird delivered a fitting address. Hundreds of people walked up the high hill to the monument of the martyred missionaries.

Among the noteworthy lectures was that of Dr. Henry F. Cope, of Chicago, secretary of the Religious Education Association of the World. His subject was, "The Future of Religious Education."

Among the unusual features was the unveiling of a bronze tablet to those who gave their lives in the great war.

There were 356 Whitman men in the service, and 135 served overseas.

The Masque of Marcus Whitman, a prologue and scenes depicting the outstanding features of the Whitman history, was intensely interesting, vivid and impressive.

A great throng of people witnessed with pleasure the breaking the ground for the president's residence, the Whitman alumni having subscribed $25,000 for that purpose during the last three months.

The commencement exercises were of the usual high order and diplomas were granted to thirty-four. The honorary degree of doctor of divinity was conferred upon Rev. Austin Rice, formerly pastor of the First Church of Walla Walla, now of Wakefield, Mass.

The reception given to Dr. and Mrs. Penrose by the Commercial Club of Walla Walla, and the commemorative dinner were the largest in the history of the institution, and not surpassed in the history of the city.

High tributes were paid Dr. Penrose by many from near and far, among them prominent citizens in municipal, state and national affairs, as well as leading educators and ministers. The daily papers have also been lavish in their compliments; in their editorial columns, recognizing Dr. and Mrs. Penrose as leaders in all lines for betterment of the community, the state and the northwest.

Due recognition was made of Mrs. Penrose as having had a large share in the development of Whitman College.

Mrs. Mary Shipman Penrose is a woman of rare tact, gracious presence, wide culture and charming manner. She has been a friend to every student and a veritable "mother" to every homesick or discouraged girl. In every phase of college life Mrs. Penrose has always been ready with help and advice. And always the Penrose home has been a center from which radiated influences that were felt in many students' homes. She has also found time for educational and religious work outside the college, especially in Y. W. C. A. work. She has been national president of said organization, vice regent of Washington board of D. A. R., director of the Pacific Coast Protective League for Women, and member of the National Council of Y. W. C. A. She has filled other important positions to the sattisfaction of all concerned.

In recogintion of all her varied work and interests, Mrs. Penrose received the honorary A. M. degree from Whitman in 1914. There are six children in the Penrose home, two of them are graduates of Whitman College, and plan to go to Bryn Mawr College next year. The 16-year-old twin boys have just completed their freshman year at Whitman, and the other two are in the Walla Walla public schools.

During the administration of Dr. Penrose, the students of Whitman College have increased from less than twenty to nearly four hundred, and the equipment and endowment from about $25,000 to over one million dollars, with good prospects of large increase in the near future. The College is entering upon a new era of advancement when the president will reap the harvest of past services and sacrifices, and will have more time to devote to the less strenuous work of administration and teaching.

Doctor and Mrs. Penrose have a host of friends East and West, who wish them many more years of eminent usefulness.

The crowning feature of the celebration came with the announcement that Williams College, President Penrose's alma mater, would recognize the unusual merit and achievements of her distinguished son by conferring upon him the honorary degree of Doctor of Laws. President Penrose left two days after Commencement for Williamstown to be present at the Williams commencement and to receive his LL.D.

From Massachusetts he will go directly to Stanford University, where he is to be University preacher the last Sunday in July and the first two Sundays in August.

The beatitudes are exaltations of the common virtues of life.

The chosen are those who pay the price of victory.

THE STORY OF THE WASHINGTON YALE BAND.

An Address By Jonathan Edwards at the Quarter Centennial of President Penrose's Administration at Whitman College.

It would be a pleasure for me to speak on the various and wonderful missionary bands that came to the Pacific Coast during the first half of the nineteenth century, if time permitted. The record of their experiences and achievements makes an entrancing and romantic history, that has interested, moved and inspired me as much as anything I have ever read.

The Jason Lee band, that came under the auspices of the Methodist Episcopal Foreign Missionary Society did magnificent and enduring work. They and their successors exercised a potent influence in laying the foundation of the Oregon Commonwealth, and have deservedly found a permanent place in the literature of the west.

The work of the Whitman and Spalding mission band, the first that came under the auspices of the American Board, has found a conspicuous place in history, and the monument on yonder hill testifies to the appreciation of their ministry by the present generation.

The Eells and Walker mission band's influence is felt increasingly year by year, and is unsually emphasized by the Quarter Centenntial celebration of the administration of Dr. Stephen B. L. Penrose, as president of Whitman college, which is an unique event in the history of the Northwest.

To speak fittingly on such a rich and vast subject would take at least two hours, and I do not intend to speak for more than one hour, which is beyond the limit suggested by the committee. All things considered, I deem it advisable to confine myself to the specific subject suggested to me:

"History of the Washington Yale Band. and Its Significance in the Missionary Life of this Section." It is a pleasant task indeed to speak on this subject. The bands already mentioned were foreign missionary bands, and all have gone to their rewards; this was a home missionary band, and all the members are now in active service.

We all know what it is to fail to find as much satisfaction in the realization as in the anticipation. We have had high hopes and expectations to be followed by painful disillusionment. It was not so with me, nor any one else, I believe, in relation to the coming of the Washington Yale band to this state. I knew that they were planning to come some months before they came. I had some doubts and misgivings. I wondered if conditions had been fairly and adequately presented to them. Would they be disappointed and give up in despair as many had done before them?

However, before they reached here, I was in the attitude of great expectation, and they were more than realized.

As to the significance of their coming in the missionary life of this section, I can say with all sin-

cerity and earnestness that it was a source of great encouragement and inspiration to us who were already on the ground.

We were all practically frontier missionaries. Spokane, First, the Walla Walla and Colfax churches, were the only self-supporting Congregational churches in the Inland Empire. They were all struggling churches. Their coming was like the re-enforcement of an army fighting against all odds. We were all exceedingly, glad to see them, and gave them as warm and as hearty a welcome as we knew how. We felt like the Apostle Paul, when some brethren came to meet him. When he saw them, he thanked God and took courage.

Though Paul was one of the world's greatest intellects, a man of mighty faith and boundless courage, and inspired by the Holy Spirit, yet, when he saw helpers coming, or those in sympathy with him, he was wonderfully encouraged, and why should not we also be made glad and thankful, and take courage?

I can see them now, with the mind's eye, as I saw them all together for the first time at the State Association in Walla Walla, in the fall of 1890. I do not like to make the modest ones present here today to blush, but I must say that they were fine looking fellows, and some of them even handsome, and I had a suspicion that it might prove embarrasing to them. They have proved themselves fully as good as they looked. I have an idea that the tallest and broadest of them are here today.

I had the audacity to weigh them in the balance, and they have not been found wanting, I was favorably impressed with them in every respect, especially their enthusiam and high purpose. We had a little conference in the parlor of the now saintly Mrs. Reynolds, and they came pretty near being in the majority to start with, and had to get their way from the beginning.

They gave evidence of being strong, devoted, determined, earnest, courageous and consecrated of having capacities to endure hahdships and for leadership and so they have proved.

It is certain that they established a higher ministerial standard for this new country.

They were thoroughly equipped physically, intellectually and spiritually, and fired with the missionary spirit. Nevertheless they conducted themselves with becoming modesty, leaving behind eastern pride and pomposity; which some fail to do. They made an impression that they were men of genuine culture, and also of high and holy ambition. Our denomination was placed in the lead by their coming. By their manliness they demonstrated that young ministers could be pious and practical, evangelical and rational; broad without being shallow, liberal without being loose, thoroughly religious without being unduly emotional; could be men among men and godly ministers of Christ. Their presentation of the gospel appealed and impressed the intellectual as well as the common people. They dignified the home missionary and extended his inuence and gave to many a new conception of his function. By coming out as a band they attracted extraordinary attention to their work as missionaries and also to the country. They were wholsesome promoters of immigration. They advertised this region far and wide, by "putting it on the map," resulting in increased missionary appropriation. Their influence was not limited to the denomination which they especially served, for they became leaders in their communties and in international agencies.

Far-reaching has been their influence in inaugurating interdenominational comity, and promotig Christian unity.

Time will not permit me to give a history of what they did in this line. They saw that most of the towns were over-churched even then, and that missionary funds were wasted to promote denominationalism. Mr. Hooker, who is now engaged in special civic work in Chicago, studied the situation carefully, and gave the results in a paper read at the local asociation. It was of such a high order that it was printed and distributed among the different denominations. Plans were devised and partially executed to promote interdenominational comity, and prevent the over-churching of communities. It was pioneer work in the west and progress, was inevitably slow, for sectarianism, and some of it of the narrowest and most bigoted sort, was intrenched in the land. Articles on the subject by Mr. Hooker were published in The Outlook and attracted national attention, and had an influence on some of the home missionary boards. From that time to the present the Congregational denomination in this state has been seeking an understanding with other denominations in the organization of churches. Some dozen years ago a religious survey was made of the Northwest, under the auspices of the Federal Council of churches of North America. The findings led to recommendations and efforts in accord with the plans inaugurated by Mr. Hooker fifteen years before. That curse of over-churching communities is now generally recognized and an effort made to prevent it. The good work of federation is going on slowly but surely, all looking on toward the union of Christendom. It must win for it is in accord with the teachings of Jesus Christ. In this respect the influence of the Washington Yale band has been national.

The Washington Yale Band's emphasis on pastoral evangelism made a permanent impression.

Their plans were pretty much formulated before they left the Divinity School at New Haven, to cooperate in evangelistic activities. They carried them out effectively. Indeed, they demonstrated that coming out in a group and working unitedly was the right method. It was my privilege to attend some of their meetings and study their methods, and I was profoundly impressed, though having a sort of a notion that I could have given them some pointers from my five years of western experience. But they were scientific in their methods and

wrought better than they knew.

They held a series of evangelistic meetings on each field where they concentrated their efforts for a week or more. They proved themselves experts in the art of advertising. The town or village where they were coming was placarded in advance and dodgers distributed freely.

"The Yale Band Coming" attracted attention and excited curiosity, for the people knew of no bands as a rule, except buffaloes or Indians, sheep or cattle. Consequently the people flocked to the first meeting to see the wonderful band.

They may have been a trifle disappointed at first, but were satisfied by a rousing concert of college songs, a warm handshake and cordial invitation to the meetings during the week. The following days they went around from house to house and office to office, two by two ready to tackle any one and every one. Their apostolic methods took well and succeeded. There was a novelty about them as well as a genuineness. They did not look nor talk like the ordinary preacher; which the people liked. The people listened to them gladly as they did to the Master. They preached the gospel in a pertinent, practical, pointed and impressive manner. Decision was urged in a common sense way. In the inquiry meetings people were dealt with individually and thoroughly. God granted his seal upon their efforts. Without any dnuue sensation or emotion, or any of the tricks of the professional evangelist, sinners were converted, and led to confess Jesus Christ publicly Christians were fortified in their faith, and the churches established and developed. They proved that they had the wisdom that winneth souls.

The helpful effects of their meetings are found today in every place where they labored. I have heard many referring to them during the last twenty years. I heard a man saying recently, "Our church has not done much in late years, but when we had Mr. ——— of the Yale Band with us it was a power in the community."

They made a permanent impression in the respective places where they ministered, and the influence has gone all over the Inland Empire and far beyond. I remember well the series of meerings which they held at Whitman College in the winter of 1892. They made a profound impression upon the students, and quite a number entered upon the Christian life, and some decided to enter the ministry and are useful servants of Jesus Christ today. As pioneers in pastoral evangelism their influence has continued in this state. It has been imitated and proved effective to the present time. some of us think the most effective of all methods. Eternity alone will reveal the results of their evangelistic efforts.

Their coming has had a mighty significance in the missionary life, not only of this section, but of the country and the world.

I have a suspicion that it was the modesty of the committee that refrained them from putting the subject in that form. Their influence from an educational viewpoint has been great, especially in its missionary relation. It will be treated comprehensively during this celebration. I will only attempt to speak suggestively for the sake of those not familiar with the coming and the personnel of the Washington Yale Band, and their achievements.

It is recognized by those informed that Dr. L. O. Baird did splendid work in connection with the establishment of the Washington State College at Pullman. He was on the ground at the time as pastor of the Congregational Church, and proved himself at the beginning of things, a potent influence for good. He and other astute politicians proved themselves more than a match to us in Spokane, for we spared no expense or labor to get the college located in or near our city.

I can testify from personal and intimate knowledge, that all the members of the band became thoroughly interested in Whitman College as soon as they settled on their fields. I had an admiration for them because they did not despise the day of small things, which is the weakness of the cultured and strong that lack the vision.

I recall that Dr. Penrose made an offering to Whitman College during his first year of missionary life. It was the first sowing of seed that has brought forth abundant fruit after many days. It might have had something to do with his appointment to preach the baccaluareate sermon the following commencement. The sermon indicated his fittness to fill a large place in the future. Members of the Band had much to do in inaugurating the Cushing Eells lecture course, which proved interesting and informing for several years. They all gave carefully prepared and interesting lectures before the students.

I am disposed to deem it the prophecy of a new era for Whitman College, when Dr. E. Lincoln Smith, accepted the call to the Walla Walla Church. It was my privilege to write him the call as chairman of the committee. He was not at all anxious to leave Genesee for the wider field of usefulness. Dr. Smith's acceptance of the call had doubtless an influence in leading Dr. Penrose to become president which proved to be the dawn of a new day which has grown brighter and brighter for a quarter of a century.

It is in this section that the members of the Band were initiated into the ministerial life. To use the common western parliaance, it is here they were "broken in." Hrere they had their first, hardest and most practical training that fitted them for future and larger work. They have and are all of them filling important places and doing good work, exercising a beneficent influence from New York City to Seattle and beyond. They have reason to be proud of their record, and the most sanguine expectations of their friends have been more than realized. Two are still in the active ministry and doing splendid work. Rev. J. P. Nichols is pastor of the Congregational church at Meadville,

Pa., and Rev. Wm. Davis is pastor of Mt. Vernon Congregational Church of Los Angeles, Cal.

Two have become national characters and one international.

Dr. L. O. Baird has been the agent of a national society, which ministers to the Negroes of this country, and to the Indians, Chinese and Japanese. He is now the efficient superintendent of the Congregational Conference of this state, and also representing the national home missionary society as superintendent of Northern Idaho, and the vast empire of Alaska.

Dr. E. Lincoln Smith is one of the secretaries of the American Board of Commissioners for Foreign Missions. He has proved himself equal to the position which demands statesmanship qualities and world-wide vision. The far-flung influence of the society which he serves encircles the globe.

Dr. Stephen B. L. Penrose, whom we all admire, and especially honor on this occasion, is the best known man in the Inland Empire. He has exercised a superlatively beneficient influence throughout this region for the last quarter of a century.

As a citizen of this great commonwealth, interested in secular and political as well as religious affairs, he holds a high and honorable place.

He has an exalted place among the educational leaders of this generation; as a college administrator of long standing he is unparalleled in the Northwest, if not on the Pacific Coast, and but few have such a record in the country.

He is recognized as a national character, and his counsel is sought in the highest educational and religious circles, and he has made the institution which he represents favorably known and felt from ocean to ocean.

His name deserves a place among the Pacific Coast consecrated pioneer missionaries, who have gone to their rest, and whose works do follow them, and into whose labors we have entered.

I cannot desire him a greater honor than to have a place among that class whom the historian Bancroft has designated as the "hardy empire builders.' And I think the historian a true prophet when he says that "the time will come, if it be not already here, when to be enrolled as the descendants of such, will be recognized as equivalent to a patent of nobility."

The Hotel Pennsylvinia, built recently in New York by the Pennsylvania Railroad Company, has several new and unique features. One is its bedroom doors. Instead of the usual door panels, each has a contrivance which permits of room service without the intrusion of servants. The guest may open the door panel and place in a miniature closet clothes to be pressed, hats to be cleaned, shoes to be polished, or what not, and from the opposite or outside panel servants called from the end of the hall by a telephone for the purpose take these articles, do what is required, and return them, whereupon a signal in the door panel indicates that the service has been rendered. Each room door in the building has a kitchen service, and a light breakfast, consisting of fruit, cereal, eggs, toast and coffee, are served in the rooms at a moment's notice. The breakfast comes through the door panel system. The guest may order his breakfast when he arises, and before he is dressed open the panel in his door and find his breakfast there steaming hot. A whole floor has been reserved for women.

IMPRESSIONS CREATED BY ROY H. CAMPBELL'S MINISTRY IN PILGRIM CHURCH, SEATTLE.

Roy H. Campbell is about to enter upon the second quarter year of his ministry at Pilgrim Church, Seattle, Washington. Mr. Campbell came to Seattle April 1st of this year. His coming, and the work carried on thus far have created many and varied impressions, which are gradually centering around a few main points of interest, and becoming more definite in character.

While Pilgrim Church is comparatively young in point of years, nevertheless, it has a well established tradition. It holds an enviable position among the Congregational churches of the Northwest. This tradition was created through its first two pastors, the charter members, and certain of the strong members that were drawn into the church because of its ideals and influence. But while this tradition was in the making the community around the church was gradually assuming a totally different aspect, which fact naturally caused a change in the personnel of the membership. Thus, not only did the spiritual needs of the church present a new problem; it not only found itself to a greater or less extent out of harmony with the surrounding community; but it suddenly awoke to discover that while it had experienced little or no trouble with financial problems in the past, it was finally facing a serious crisis. From a church that had been a leader in thought and influence, it suddenly found itself drifting with the tide, toward a sea level of the commonplace. These discoveries were made, I think, or at least fully realized, within the short period of less than a year. One of the greatest contributing causes for this predicament was the resignation of a beloved leader and teacher, followed almost immediately by his annual six weeks' vacation, after which came the epidemic of Spanish influenza, and the much advertised "general strike." Dr. John H. Williams, with sacrificial toil, during a part of this time, held the forces of the church together.

Enter, Roy H. Campbell. I distinctly recall the hesitation and regret experienced by the officers of the church, at the necessity of announcing to "the new minister" that the current expense budget was not meeting the running expenses of the church. Much more distinctly do I recall the clean-cut way in which the situation was faced by Mr. Campbell. The suggestion that the work be curtailed was emphatically rejected by him. He announced that the full budget would either be raised, or we would

comfortably face the prospect of a debt at the end of the year. Under the inspiration of his leadership, with new enthusiasm, increased attendance, and the generous loyalty of the membership, the financial problem is already on a fair way toward solution.

Perhaps the most vivid impression created by the new leader is in his Sunday Evening Service program. One of the tender spots in Pilgrim Church for a number of years had been its attempts at adequate Sunday evening services. Several devices had been resorted to but without great success. As one of the conditions precedent to his coming to Pilgrim Church, Mr. Campbell required a pledge of hearty support to a Sunday evening service. His confidence and enthusiasm secured this pledge notwithstanding dubious faces and pessimistic expressions. The result? An average attendance that comfortably fills the church auditorium every Sunday evening.

It would not be truthful were I to create the impression that the initial success of the Sunday evening hour was brought about by psychological enthusiasm and a resultant revival which swept everything before it. It was done through the simple medium of obligating the members to attend until the success or failure of the move had been established. I would be dishonest were I to give the impression that the attendance keeps up altogether because the programs that are planned so carefully each week meet with instant and unqualified approval. When those members came, who loved and were accustomed to a formal, impressive service, and discovered that the audience was expected to, and did, break forth in applause, they sat with blank amazement plainly written upon their faces. And criticism was not uncommon—is not uncommon even at the present time. Nevertheless, the fact remains that each Sunday evening the church is filled and a new constituency has been built up which thoroughly enjoys and supports this service. The new impression also is firmly gaining ground, that informality and applause can go side by side with real vital religion. Our Sunday evening hour is being closely observed by other churches of Seattle.

In his sermons and talks, Mr. Campbell reminds one of a highly charged dynamo. His speech is rapid, his method direct and forceful, his sentences short and to the point. He deals with facts, rather than with theory. And always, first and foremost, he impresses one with his sincerity and earnestness.

Mr. Campbell insists that all the activities of the church be under his supervision, so that he is instantly familiar, and in sympathy, with each problem that may present itself to the various branches of the church work. Thus both the Sunday School and Men's Club have felt the invigorating influence of his virile leadership. In the past, during the summer months, all the activities of the church have been allowed to drift into a state of lethargy, from which it is always more or less difficult to revive them in the fall. Mr. Campbell insists that although the attendance may inevitably wane, the interest and enthusiasm must be maintained to the highest degree, among those who do attend. Thus the Sunday School has been reorganized to meet the new situation, with effective results.

A department of social service is one of Pilgrim's recent undertakings. It is ably directed by Mrs. Robert F. Sandall, with the co-operation of Mr. Campbell. In addition to the work of this department in the church and community socially, it has undertaken the task of introducing the religious drama into the church. It has begun the Church Theater movement, which at the present time is becoming popular in churches throughout the country. This department has presented several plays and pageants in the church auditorium to the delight of those who have seen them. Mrs. Sandall actively assists in the Sunday evening programs.

Pilgrim Church is again breasting the tide with its old time confidence and is moving on toward still bigger and better achievements in the future.

R. F. S.

CHRONICLE AND COMMENT.

The Rev. Dr. Jowett is scheduled for Fifth Avenue Presbyterian Church, New York for September and October.

The Rev. Dr. J. D. Jones, one of the eminent British Congregationalists, is expected in the United States about the middle of July.

The San Francisco Labor Clarion notes the indorsement of Senator Hiram Johnson for the Presidency, and asks, "God of the whirling world where are we?"

The Rev. Dr. Matthews of the First Presbyterian Church, Seattle, goes to Europe this summer. One of his preaching engagements is with the Metropolitan Tabernacle, London.

Kansas has her first woman superintendent of public instruction. She has announced that the use of tobacco by teachers will not be tolerated, and that the certificates of those found using it in the future will be revoked.

A London paper remarks concerning the Rev. Dr. Monro Gibson, whose 81st birthday was celebrated recently: "He is one of the small but distinguished band of active octogenarians who prove that hard work in good causes has power to rejuvenate."

In his story of the Russian Revolution, John Reed says: "The daughter of a friend of mine came home one afernoon in hysterics because the woman streetcar conductor had called her 'Comrade!'" But "Comrade" is one of the great words of the future. There are others who may get hysterical over the word; but all that it implies is to come some good day.

When the owner of the Woolworth stores throughout the United States died recently he left a fortune of sixty million dollars, accumulated in that chain of stores. A short time ago girls in one of the Chicago stores went out on a strike, their wages being from $4.50 to $7.50 a week. It is said that this was about the rate paid in those stores all over the country.

In the Middle West hotels are abandoning the grill and are puting in self-serving restaurants. Prices are about a third less. The Hollenden at Cleveland has adopted this plan. The New Cleveland, with a thousand rooms, has one floor mostly given to a serve-self restaurant. The Statler hotels in various cities are about to adopt the plan.

The New York Age calls attention to the difference in treatment of the whites and the blacks in the South when accused of criminal assault. In one instance when a young man of nineteen, a white man, was accused of this offense, he was arrested and jailed for trial. Negroes are rarely jailed, and when they are, they are taken out usually in a short time and lynched.

A New York correspondent of the British Weekly writes: "I was asked recently by a Canadian visiting for a Sunday in New York who was the outstanding preacher he should hear now that Dr. Jowett is no longer at Fifth-avenue, and I immediately replied, Dr. Harry Emerson Fosdick of the First Presbyterian Church." He who wrote the foregoing had not at the time he thus replied heard Dr. Fosdick, but he had read enough from his writings and had heard estimates enough by others to lead him to that conclusion. A subsequent hearing fixed him in that judgment.

"The Fifth Avneue Presbyterian Church, New York, is enjoying for the month of June the stimulating preaching of Dean Charles R. Brown of the Yale School of Religion" said the Boston Transcript of June 28. One Sunday Dr. Brown spoke concerning Peter and the lame man at the Temple gate. He is quoted as saying: "Notice that Peter took the lame man by the hand. . . . Redemptive agencies deal at close grips. They come in person not by parcel post. The world progresses by the touch of life on life." In the course of the sermon Dr. Brown remarked: "It is tragedy when the church draws to her doors only pleasant, well-dressed persons, clothes herself with purple and fares sumptuously every Sunday on fine sermons and music, forgetting to take men by the hand, the head, the heart. The church stands now before a great opportunity. A reaction against materialism has set in. One sees a readiness to utilize spiritual forces for the maintenance of health. Dealing with social and industrial problems, one finds an increase in the number of those who live in the spirit of the sermon on the Mount. The church stands for these forces, for the relief of the worried, the obsessed, the oppressed, for transforming and strengthening of human life by the action of the spirit on the soul of man, for reaching out the hand like Peter of old. Life holds no keener joy than studying need, entering into realization of divine help, and taking others by hand, mind and heart. . . . Cautios investigation, picking up facts, will not save the world, neither will learned commissions passing resolutions, nor platform speakers appealing to others. These are well as preliminaries, but the driving force that will at last lift the world out of sin and pain is personal interest."

NOTES AND PERSONALS.

The Rev. C. M. Streeter has resigned as pastor at Woodland, and the Rev. Mr. Toothaker has resigned at Porterville.

The Rev. William Floyd, until recently pastor of Ocean View Church, San Francisco, is pastor now of Bethany Church, Berkeley.

The Rev. George E. Atkinson has resigned as pastor at Martinez and has entered on the work of Service Superintendent in the San Jose Y. M. C. A.

The Rev. A. P. Orth, of several years of service in Eastern Washington, for the last two years of the Community Church at Touchet, has entered on the pastorate at Alturas.

The Centenary of the arrival of the first missionaries in Hawaii will be celebrated next year. The Hawaiian Board of Missions has secured the Rev. Dr. Doremus Scudder as director of preparations therefor.

The Rev. A. B Snider, one of the Northern California field workers, is looking after the needs in a wide territory up toward the Oregon line. Need is found for Sunday school work in several localities, out of which churches should spring after a time.

First Church, San Francisco, rejoices over the acceptance by Dr. James L. Gordon of Washington, D. C. of the call to the pastorate. Dr. Gordon plans to enter on the work about the first of October. The pulpit supply for July is the Rev. Lewis T. Reed, pastor of the Flatbush Church, Brooklyn, New York.

The pulpit of First Church, Oakland, is being supplied for the vacation time by the Rev. Gilbert Wilson, pastor of the New First Congregational Church of Chicago. Dr. Wilson came to this Congregational pastorate in Chicago from a Presbyterian pastorate in Canada. The New First Church was constituted in 1910 out of the Old First and Union Park churches and has a membership of approximately 1400.

The Rev. Reed B. Cherington is the secretary of Mr. Louis Bartlett, Berkeley's new mayor. Mr. Cherington returned last month from France. Entering the officers' training camp at the Presidio in San Francisco on the entrance of the United States

into the world war, he was commissioned there as a lieutenant. While at Camp Lewis he was appointed to a chaplaincy, and as such went with the 91st division to France, where he served in such a manner as to greatly endear himself to the soldiers, going "over the top" with them on one occasion.

The Rev. C. L. Mears has been called to the pastorate of the Lynnhurst Church of Minneapolis and has resigned at Alameda, intending to enter on the Minneapolis pastorate the first of September. Mr. Mears has been pastor of First Church, Alameda, since 1910. His interest and influence have gone out widely and he has been one of the most valuable men in the Congregational fellowship in Northern California. Seldom does a minister get a stronger hold on the people than Mr. Mears has had for many years in Alameda. His church there will miss him; the entire community will miss him, as will also a large circle of friends and co-workers in the San Francisco bay cities.

In June the Rev. E. O. Chapel resigned as pastor of the Congregational Church at Crockett. The resignation came as a surprise to the church; the members of which, seeing no other course open to them, accepted it. Almost immediately it dawned upon them that the going from them of Mr. Chapel would be calamitous both to the church and the community. This was the feeling throughout the community. Accordingly a petition was framed urging him to reconsider and remain. This was signed by every one to whom it was presented, by members and others not connected with the church, and our understanding is that Mr. Chapel has consented to remain and continue the good work which he has been doing there for several years and which has given him a large place in the hearts of the people.

The Rev. Dr. R. R. Meredith, of Pasadena, preached in his old pulpit in Brooklyn, New York, one Sunday in June. For seventeen years he was pastor of the Tompkin's Avenue Congregational Church, which church now has the largest membership of the Congregational churches in the United States. The Brooklyn Eagle said at the time: "Dr. Meredith is now 82 years old and he seems to have lost very little of his vigor in the pulpit. He is erect and forceful, and his sermon was a strong one. He was greeted by a large audience and was accorded a hearty reception at the close of the services. Dr. Meredith was asked to go from Pasadena to Brooklyn to give the sermon that Sunday. He had not intended ever to cross the continent again. Now that he is in the East he will remain with relatives there until September. Mrs. Meredith is with him. The greetings given them at the close of the service the Sunday they were in Brooklyn took up a half hour. The congregation that morning numbered 2,300. Dr. Meredith spoke on "Thy Will Be Done." Dr. Huget, the pastor, was present and took the parts of the service other than the sermon." This was no vacation pulpit supply. His old church, where there are many former parishioners, reached out lovingly to Dr. Meredith and transported him and Mrs. Meredith across the continent so that they might have him in the pulpit once again after the many years of absence.

Central Union Church, Honolulu, has given the Rev. Albert W. Palmer leave of absence for four months for Y. M. C. A. work in Siberia. Mr. Palmer is to go as a special preacher among the American forces in Siberia. Secretary Colton of the International Committee, who is in charge in Russia, said in a letter to Mr. Palmer: "It would be difficult to overstate the value of the service you can render these isolated men. They will be engaged in large part in guarding the Trans-Siberian Railway and they are accordingly isolated. Restoring and maintaining this railway is recognized by all as one of the chief factors in the rehabilitation of Russia. We have about one hundred secretaries in Siberia, providing them with such features as you are familiar with in our Army Work. What we want you to do is to strengthen and reinforce our distinctly religious message." Central Union Church has added 69 members in the last three months, 46 on confession. Mr. Palmer is finding a wide field for service and is giving himself in highly helpful ways to a variety of interests.

FIRST CHURCH, BERKELEY.

The First Congregational Church of Berkeley had the pleasure on the first Sunday in July of welcoming into its fellowship Dr. George C. Raynolds, the veteran medical missionary to Turkey, who after nearly a half century of service has retired and will make his home in Berkeley. Uniting with the church at the same time were two young Armenians who will enter the University of California.

At the communion service at which they were received Dr. Brooks spoke of the long and splendid service of Dr. Raynolds in Turkey and asked him to make a statement concerning the young men and their relation to the missionary work and the war-time experiences of their people. The relation of one of these young men to Dr. Raynolds and his work had been especially close and sympathetic and helpful. Escaping from Turkey by way of Russia these young men and two young Armenian women, members of the Greek Church, will together make their home in Berkeley along with Dr. Raynolds whom they had come to know and love in their homeland.

Uniting with the church at that July communion were Mayor Bartlett of Berkeley and Mrs. Bartlettt; also Mr. and Mrs. L. W. Bartlett, recently of Pomona. Mr. Bartlett is engaged in the government rehabilitation work in San Francisco.

Dr. and Mrs. Brooks are spending the vacation period with relatives in Los Angeles, and the work of First Church is being carried on by the Rev.

John H. Kimball, Service Superintendent, the pastor's valuable and valued helper.

While in Southern California Dr. Brooks supplies four Sundays for First Church, Pasadena.

TEN YEARS IN LONG BEACH.

'Ten Years in Long Beach" was the subject of an address given by Dr. Henry Kendall Booth, Sunday morning, July 6th. Broadly reminiscent throughout, it was interesting to the audience in its delineations of Long Beach as a place of residence, of its unexampled growth, its evident future, the intimate social relations of pastor and flock and the development of the church.

In detail, Dr. Booth spoke of the transformation in the ten years from a quiet seaside resort of 17,000 people to the conditions of a city of 55,000 population, and of the powerful stiumlus given by the War to its manufacturing and commercial life.

Union of the First Congregational and the Plymouth churches having been effected soon after the speaker came to the city as the pastor of Plymouth, a campaign was instituted in 1913 for building the new church, which was dedicated in the following year. The increase in the membership since then has been constant and large. From the number of 511 in 1914 it has grown to 845. It is worthy of note that the Year Book for 1918 shows that the Long Beach church stands first in accessions of the Congregational churches in the United States (disregarding consolidation) by the net gain for last year of 188 members. Numerically, it is the fifth in membership on the Pacific Coast.

The pastor laid stress upon the exceeding value of publicity as a contributory factor in church attendance, instancing the wide circulation of the church paper, The Pilgrim, believed to be the only church publication of its kind in the country. Then in delightful recognition of local advertising, he mentioned the volunteer artistic services of a young lady member, Miss Margaret Pierce, whose weekly posters and bulletins at the church corner are simply fascinating in their varied interpretations of church themes and worship. They compel attention from every one who is passing.

The business management of the church also was said to be unsurpassed in that the work of the trustees, treasurer's accounting and the church secretary left nothing to be desired

Civic interest maintained in the church was commended, in which the Washington Gladden Club seeks to aid by its breadth of aims and efforts.

Significant above all else, and which is the motive of these manifold undertakings, is the spirit of quiet evangelism pervading the church, the strengthening of fellowship and the deepening of consecration for the broadest work of the Kingdom.

Of the strength of the tie between pastor and people in this decade of union and enlargement, it is difficult to speak adequately eminent abilities, loftiest ideals and supreme devotion from the one; loyalty, joyful co-operation and unbounded affection from the many, are in brief, elements of the wondrously interesting pastorate at Long Beach.

LOS ANGELES NOTES.

By James D. Eaton.

During the six weeks vacation of Dr. Patton, the preacher at First Church, for the first three Sundays of August, will be Dr. Morris H. Turk of Kansas City; and for the last two Sundays in August and the first in September, Dr. Harry P. Dewey of Minneapolis.

The Garvanza Church has just adopted a new hymn book, the Hymns of the Centuries, dressed in a special binding that was ordered for the church; and its pastor, Rev. Daniel T. Thomas, speaks enthusiasticaly of their enjoyment of this hymnal published by the A. S. Barnes Co.

Rev. Holland F. Burr, pastor for two years of our church at Hawthorne, has been called by First Church to the position of Director of Religious Education, and is to begin his new work the first of September. Mr. Burr is a "native son," and is a graduate of Pomona College and of Union Theological Seminary. All who know him anticipate for him a career of marked usefulness in his new field. His father, Rev. William Norris Burr, has been a minister in this state for many years, being now assistant pastor of the Pomona Church, and is one of the contributing editors of "The Pacific."

Rev. Tasuka Harada, LL.D., a graduate of Yale, and for the past twelve years president of the Doshisha, Kyoto, Japan, spent several days in this city, on his way to the eastern states and Europe; and on the 21st of June addressed the City Club on "The Relation between Japan and the United States." He expects to be here again in November on his return journey. Dr. Harada recalled, in an interview with the writer, their pleasant voyage together to London in 1900, to attend the World's Christian Endeavor Convention; he representing the endeavorers of the Sunrise Kingdom, and the other, the National C. E. Union of Mexico.

The work of Rev. E. Morgan Isaac at Los Angeles Harbor, covering Point Fermin and Terminal Island, has resulted in the organization of a Congregational Church of some thirty-five members on the island, which is supposed to have a population of 2500. The church on June 26th was recognized by a council, whose moderator was Rev. John L. Maile, and scribe Rev. Henry Stauffer. The sermon was preached by Dr. Henry K. Booth, the charge to the church given by Dr. Geo. F. Kenngott, charge to the pastor by Rev. John H. Cooper, and the right hand of fellowship by Dr. George A. Andrews. Seven different denominations are represented in the membership, but they find the basis for hearty union in loyalty to the Lord Jesus Christ. An unusually large percentage of the members have good voices for singing; and music for the occasion was furnished by two quartettes, one mixed, and the other of men only. This work is undertaken by the Conference at the reguest of the

association of superintendents of the leading denominations.

As a sequel to the "Protest March" of thousands of Jews through our streets on a previous evening, the Hebrew residents held a big mass meeting at Clune's Auditorium on Sunday afternoon, June 15, 1919, to object still more emphatically to the persecution of Jews in the Slavic countries of Europe. The Jewish flag was shown on the stage; but the most loyal references were made to our national emblem, and the "Star Spangled Banner" was played on the organ while the vast audience stood. Addresses were made by five Jewish rabbis, including Dr. Myers of San Francisco, by an attorney in Yiddish for the sake of the many people present who did not understand English, by Upton Sinclair, Dr. Charles E. Locke, Dr. James A. Francis and attorney Joseph Scott who has just returned from war work overseas with the Knights of Columbus. This Roman Catholic lawyer made a noble appeal for religious liberty, and expressed profound sorrow that members of his own church should be engaged in these persecutions. He made touching allusion to the youthful Maid of Orleans who was condemned to be burned at the stake "by ecclesiastics who disgraced the vestments they wore." It was a moving event, when a choir of forty, one-half of whom were women robed in long black vestments, ranged themselves across the front of the stage, and chanted the religious service for the dead. The entire assembly stood during the solemn singing; and many of the number were silently weeping. At the close, strongly worded resolutions were adopted by a rising vote, and were ordered telegraphed to President Wilson and the Peace Conference.

A HELPFUL EVANGELIST.

Any church wishing to deepen the spiritual life in a safe and sound way and create a love for God's word and our Great Savior will do well to get evangelist Geo. P. Wicker for a series of meetings. The Berean Congregational Church of Los Angeles has just had him and the people cannot say enough of the good received. He has just closed a meeting at Sherman.

Mr. Wicker leaves finances entirely to God and the good will of the people and is generously rewarded.

He can be reached at the Gideon Headquarters, 533 Bryson Building, Los Angeles, Cal.

SAN BERNARDINO.

The San Bernardino Church is happy in the gift of a large, fine organ from Mr. and Mrs. Horace Everett Harris as a memorial to their only child, Pearl Harris Swing, a graduate of Pomona College and of Boston Conservatory of Music.

LOOMIS.

Aside from the three hundred dollars, and more raised last December in the Every Member Drive the Church at Loomis has raised for special purposes in the past six months the following: Inter Church After War Emergency Fund $25; University Y. M. C. A. $5; Y. P. S. C. $50; W. T. C. U. 75; Special American Board Fund for Relief in the Near East $65.

The entire work is in a progressive condition.

IN MEMORIAM.

Rev. Lars A. Sahlstrom was born in Orebro, Sweden, Dec. 9, 1857. He came to America with his parents when 9 years old and settled at Stockholm, Wisconsin. After two years his parents moved to Chicago. In due time he entered Knox College, Ill. Failing health compelled him to leave college without completing his course. His health did not prevent him going to Europe and taking a course in languages. After returning he completed his college course at Amity College, Iowa, where he held the chair of Greek for a few years. During his years at Amity College he was granted leave of absence and took his Master's Degree from Cincinnati University, Ohio.

Afterwards he accepted the presidency of a Swedish college in Minneapolis, Minn., which position he held for 5 years. Health breaking he was compelled to rest for a year in the West. After his rest he acepted a call to the pastorate of the Congregational Church at Pelican Rapids, Minn., where he was ordained. Other churches that he served as settled pastor were in Fargo, N. D., Lyle, Wash., Clayton and Bay Point, Cal., and Lockeford, which last he served for 6 years.

In July, 1890, he was married to Miss Hallie Patrick of Albion, Ill. Two children were born to them.

The evening of May 29, 1919, he ended his earthly mission, leaving a beloved wife and two daughters, Mrs. Mildred Wright of Berkeley and Mrs. Frank Douprich, of San Francisco. Also one sister, Miss Lena Sahlstrom of Chicago—besides a host of friends.

The following tribute was given by the Rev. J. J. Kelly at a memorial service held in the Congregational Church at Lockeford on Sunday, July 6th:

I am sure I do not speak vainly when I say "God's people die well."

Does not the word of God tell us to "mark the perfect man, and behold the upright for the end of that man is peace?

"Mark the perfect man! Why say, "no man is perfect" until we understand what is meant by man.

Man can be good or bad; be mixed, alloyed, adulterated; or he can be good and clean. There is no physical perfection, no mental perfection but there is such a thing as perfection of goodness.

Mr. Sahlstrom was perfect in that respect. He was a good man and used all his talents in a good way. He lived a good life and left a good name. He valued goodness more than he did gold. He proved the proverb, "A good name is more to be desired than great riches."

We read in sacred story of Baalam the prophet whom Balak the King of Moab tried to buy for money and get him to influence the Almighty to curse Israel. But the prophet told the King very plainly that he would speak only the words that God would put in his mouth. The prophet gets a vision of Israel in their tents, sees the righteousness of their lives and gets a glimpse of the glories of their end, and returning to Balak the hater of religion he said concerning Israel, "Let me die the death of the righteous, let my last end be like his." Like the prophet can we not stand and view his life and say the same?

There is no need that I tell you people of Lockeford how Mr. Sahlstrom lived. You have told me. Business men, professional men and town officials have told me that "the Rev. Sahlstrom was a Christian, if ever there was one." No, I need not tell you how he lived. May I tell you how he passed out of his mortal dweling place? I quote from a letter that his sister wrote to a friend:

'At midnight of the last night I thought he was leaving us. Already then the spirit was loosened enough from the body to see into the eternal. After a prayer short and somewhat incoherent he suddenly lifted his eyes and stretched up his poor arms and said clearly, yes Lord, yes Lord, I'm ready, any time, any time? but sank back into a quieter rest.

In refering to his final departure she writes: "Ten minutes before he fixed his eyes upward, before so dull with pain and grief—now far brighter than ever before in life—and the expression of rapture I shall never forget, his eyes remained fixed there until the doctor closed them."

Hear ye the scriptures:
"Precious in the sight of the
Lord is the death of his saints."

I have a personal tribute to pay to my esteemed predecessor. We had more than a passing acquaintance during the past six years. I knew him to be one of the clearest, most able and profound Christian thinkers of our day. He served God in sincerity and served mankind unselfishly and most generously. He was sympathetic and kind, loving and loveable.

As a man among the clergy class he was an ideal example in one particular. While the great majority of pastors carry in their heart buried secrets the property of their parishioners and friends, the majority of us are not up to the mark set by the ideal fortitude of Mr. Sahlstrom. In sacred silence he bore his grief and in holy quietness he carried his sorrow. Did he not closely resemble his Master in this?

The influence he wielded in silence had telling effect. May I not say for us all what another has already said of his influence?

"To me he was like a stream flowing through a desert. It could never be traced by the noise it made but only by the fragrant flower-spangled verdure along its bank."

Peace be to him! And may the blessing of his life be upon us!

REPORT OF SUMMER MISSIONARY MEETING.

The June meeting of the Woman's Home Missionary Union and the Northern California Branch of the W. B. M. P. was held at Richmond Church, San Francisco, Thursday June 5th, 1919.

Mrs. Van Horn presided in the morning, leading the devotions and after the usual business giving a short address on the three questions most often asked her: What is the Home Missionary Union? Where does our money go? and where are our young people in missionary work? To which she made reply somewhat as follows: An organization made up of auxiliaries in the churches of the state. Of every dollar given by the women for home missions, 50c. goes to the California Home Missionary Society for payment of Home Missionary pastor's salaries. Not a little of this work is among foreign speaking people, the German-Russians, Germans and Armenians; 22c. goes to the American Missionary Association for work among negroes, Chinese, Japanese and Indians; 16c. to the Church Building Society for building churches and parsonages, 4c. for aid to small Sunday Schools and 4c. aid to our faithful pastors worn out by long years of service. Not one cent of the dollar is deducted for expenses. The young people are to be found wherever active work is done. They are in the mission work, social settlements, baby clinics and in the Sunday school as teachers.

Mrs. D. Goodsell reported attendance at the Central Association at Stockton and spoke on the Indians, citing their good work in this war as in all others; their contributions to the Red Cross and the Liberty Loans, speaking especially of Mr. Henry Bowman's work in Modoc County and his great need for $100 for a building to house his social and industrial work which so greatly aids the spiritual work he is trying to do. Sewing machines are greatly needed, also an organ.

Mrs. Roy S. Guild, past president of the Woman's Home Missionary Federation, spoke on foreigners in our midst. Emphasizing the great value of Schauffler Training School, she instanced Ellsworth County, Kansas, where a large colony of Bohemians came with the avowed purpose of having no church; but one of the Schauffler girls, speaking their language, reached them. Foreigners are to be found who have not been reached even in this Christian land. One hundred lumber camps have no religious work. Mrs. Guild asked, "How many of you would walk nine miles to Sunday school?

Rev. J. M. Brown of Oakland, pastor of a Methodist Church for colored people, spoke on the needs and ambitions of his race. Los Angeles has 30,000. Oakland 15,000 of these people of whom 95 per cent are intelligent law-abiding self-respecting people. He spoke of their loyalty in the former wars of the United States, and their record in the Great

War, and pleaded for better facilities and environment for the recreation of the young people. A Y. M. C. A. and a Y. W. C. A. are sorely needed.

After the bountiful luncheon served by the ladies of Richmond Church, the afternoon program was opened by Mrs. J. E. Bell, president of the Branch. The pastor of the entertaining church, Rev. C. W. Thomas, led the devotions speaking of the marvelous way in which the ends of the earth are being opened up to the influence of the gospel.

Mrs. F. B. Perkins spoke of the Summer Conference at Mt. Hermon telling of the good program prepared and urging that a larger number avail themselves of the privileges it offers.

Miss Elisabeth Benton gave a short survey of the Inter-church World Movement and announced that as the movement has taken over the Summer Conference of the M. E. M., at Seabeck and Asilomar, one would get not only the fine features of former Conferences, but definite training in the promulgation of this most significant of all World Movements.

By rare good fortune the "Tenyo Maru" timed her arrival in accord with our meeting so that we had with us Miss Luella Miner, principal of Union College for women at Peking, the pioneer effort for the higher education of women in China. Thirty-two years of service Miss Miner has given to North China and has had the privilege of helping to make history. Of her rich experience she gave us glimpses. Fifty years ago the first Girls' School was founded and pupils in those days had to be coaxed to go to school. Fourteen years ago the first college class was organized, a daring experiment. Chinese women have proved themselves capable of the highest development. The student in the advanced schools come from the finest families, and will exercise wide influence in the future.

Union movements are popular in China there being no historical barriers to prevent. The China Continuation Committee, resulting from the Edinburgh Conference of 1910 has been consolidating educational forces among the missions and the Inter-church World Movement will build upon these splendid foundations.

Seventeen years of study is provided for students in the American Board Compound in Peking, from the kindergarten to the advanced classes. Between 500 and 600 pupils enrolled. An experiment in sociology was carried on by the College girls in gathering 30 refugee children from the flood district to the college where their care and education was undertaken by the College girls without assistance in addition to their own regular studies. The result of seven months' work was marvelous. When the children were taken back to their parents many were thought to be strangers, so great was the change in their appearance, so marvelous the things they had learned. Miss Miner said, "China is weak, but she must be made strong by Christian education.'

Dr. George C. Raynolds, veteran missionary physician of the American Board in Turkey, was the next speaker. In spite of his eighty years and his labors during the war which so reduced him that he lay for two months and a half in a hospital in Seattle, near death's door, Dr. Raynolds spoke with vigor of the work of fifty years among the Armenians, dwelling especially on the work of his wife who died in Tiflis, in 1915 during the flight of the missionaries in Van to Russia in those first terrible days of the war. There was presented, during Dr. Raynolds' talk a Miss Shaghoian, one of the students in the schools taught by Mrs. Reynolds, who had just arrived, together with four other Armenians, from Vladivostock to which point they had journeyed under most trying conditions from Turkey. These young people are to enter the University of California to prepare for futre service to their own country. Miss Shaghoian wishes to study medicine. Dr. Reynolds will remove from Kingsburg, where he has been living among a colony of Armenians, to Berkeley, to look after these, his children, in their effort to get the best that America offers.

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Headquarters, Room 421, 760 Market Street, San Francisco.

THE CONFERENCE.

"The Conference of the Woman's Board of Missions for the Pacific is adjourned."

These words pronounced by Mrs. Ernest A. Evans, Chairman of the Conference, stirred mingled emotions in the minds of the some thirty women who had been in attendance. That the Conference had been really achieved, with such profit and pleasure moreover, aroused a feeling of deep pleasurable satisfaction; that the four days of delightful comradeship in work and recreation had come to an end caused a flutter of regret that the Conference was closed and over.

The spirit throughout the entire time had been one of delightful harmony and close sympathy. The cause is not difficult to trace.

To begin with the setting of the Conference was ideal. Within the campus of Mill College, the quiet stately trees shut out the scenes and sounds of the outside world. Afar across the grounds from the tall tower of the Campanile sheltering its chime of bells—named love, joy, peace, meekness, patience—came at frequent intervals notes of harmony voicing the spirit which the bells typified. The spaciousness, and harmonious furnishings of Olney Hall created a feeling of quietness and serenity and sympathetic friendliness. A cause deeper than any other for the unanimity which blessed the Conference, were the prayers which enveloped it like a cloud of incense. Every morning three hours before the activities of the day began, prayer arose from the western shores

of the Atlantic from the heart of our recording secretary, Mrs. F. F. Barbour; three hours after the day's activities had ended, Mrs. G. H. Hinman on the western side of the Pacific was offering petitions for a blessing on the coming morrow. Each morning throughout the Conference devotions were inspiringly led by Miss Edith Parsons; and at vesper time the several leaders were the four branch presidents who were in attendance—Mrs. L. O. Baird of Washington, Mrs. Walter Hoge of Oregon, Mrs. J. A. Bell of Northern California, and Mrs. J. A. Lash of Southern California. Without consultation, the entire group of leaders had chosen Faith as the subject of their thought; and this was the rock which became the foundation of all the plans and purposes of the Conference.

The freest discussion and fullest statement of varied viewpoints were at all times encouraged, but rarely was the concluding vote less than strictly unanimous. All actions taken were in the form of recommendations to be presented at the annual meeting in September for vote by the entire constituency of the Board.

The regular sessions were from 10 to 12 in the morning, and 3 to 5 in the afternoon, but every other moment between breakfast at 8 and dinner at 6 was taken up by important committee meetings and round-tables. The afternoon of Thursday was an open meeting to which all friends were invited, and each evening was given over to recreation.

Among the subjects presented for consideration and receiving thorough discussion were "The Conquest Program," presented by Mrs. Lash,—its purpose to interest and enlist women who by intelligence, influence, money and prayer will help conquer the world for Christ; the "Board's Golden Jubilee," whose budget is planned to provide additional workers, buildings and equipment for both old and new fields, the paying of the deficit, and funds for a year's burget in advance. The details of the budget were given by Miss Henrietta Brewer, and methods for interesting members of the constituency and for raising funds were reported by Mrs. Baird from her experience with the Golden Jubilee Campaign of the W. B. M. I

Educational methods for women's, young people's and children's societies were presented by Mrs. Krick, Mrs. W. V. Gulick, Miss Parsons and Miss Elizabeth Benton. Matters of finance, including methods of raising funds, distribution of the budget amongst the branches, legacies, conditional gifts and annuities, were opened for discussion by Miss Emily Barrett, Mrs. W. W. Ferrier, Mrs. Bell and Mrs. Albert Hart.

The "Handwork Committee" and the "Rainbow Campaign," whose purpose is to conserve the energy, enthusiasm and ability developed in war-work by young people as Red Cross workers, nurses and physicians, were presented by Mrs. Evans and Miss Parsons. "Our Work" and Literature were offered for consideration by Mrs. Ferrier and Miss Benton. A discussion as to whether best results can be obtained from concentration of funds on enterprises entirely our own, or from distribution of small amounts in a variety of work controlled by other Boards was opened by Mrs. E. R. Wagner. Miss Mary H. Porter led in the consideration of the amount which should be expended in the promotion of missionary intelligence and of efficient administration, advising that too great economy should be avoided. The "Thank-offering" and the "Cradle-roll" were presented by Miss Brewer and Mrs. Robert Kirkwood.

The result of all the discussions was recorded by the Findings Committee and was voted by the Conference to be presented in the form of recommendations to the Board's entire constituency for action at the annual meeting to be held September 2 and 3 at the First Congregational Church, San Francisco.

The one great surprise of the Conference and that which created the strongest feelings of elation and gratitude was the splendid offer of Mrs. Charles D. Blaney to contribute $5,000 toward the Board's indebtedness to the American Board if the balance of $4,000 should be raised by January, 1920. With a prayer of thanksgiving and petition for aid to meet the condition, the offer was gratefully recorded.

The number of missionaries who were in attendance was counted a great pleasure. Of peculiar interest was the presence of Miss Edith Parsons and Miss Nina E. Rice, both of whom are expecting to return this fall to Turkey. Nothing could have brought them closer to our hearts and sympathies than this intimate time of fellowship, when every thought was directed to the advancement of a service which they have chosen as their life work. We trust the distance between the Pacific Coast and the "Near East" will seem much less to them and to us because of this choice close companionship.

Mrs. Harold Barber, a bride of a few months, stationed with her husband at Mazatlan, Mexico, was a most welcome and appreciated guest. The work which the Board is contemplating in Mexico became of much more vital interest through Mrs. Barber's able and graphic presentation of Mexican life, character and the need of the school which we hope to provide.

Thursday afternoon, when the rooms were filled with visiting friends, Dr. Raynolds of Van, Turkey, and Rev. Harold Barber of Mazatlan, Mexico, were added to the missionary group. Each one who has been named contributed an illuminating talk upon the experiences and conditions of his or her respective field. The afternoon's program was made further attractive by a dramatic feature entitled "The Spirit of Motherhood." The various characters including the title role and mothers of China, Japan, India, Armenia and Africa were pleasingly taken by Miss Ruth Riley, Miss Alice Kelsey, Miss Elizabeth Chappel, Miss Grace Larsen, Miss Sue Runckle, Mrs. Fred Spiess and Mrs. W. V. Gulick. The costumes were particularly rich and effective.

A delightful evening's entertainment was arranged by Miss Caroline Potter of Saratoga. In addition to

a bright little talk upon French musical composers, Miss Potter gave instrumental interpretations of their work, and Miss Vaissade of Berkeley sang some French Folk-songs very charmingly.

Another evening's program most thoroughly enjoyed was partly furnished by Mrs. Raymond C. Brooks, who gave her children's songs and recitations in that manner which is the admiration of her hearers and their despair when they try to imitate her. Lieut. Reed B. Cherington completed the pleasure of the evening by relating some of his experiences in France, and the impression he had of what makes up a doughboy's religion.

The success and delight of the Conference were contributed to by everyone who attended, but of special value were the admirable presiding ability of Mrs. Evans, the efficient planning of Mrs. E. C. Peck which made every call to the dining-room a pleasurable satisfaction, and the hospitable care of Mrs. Bell, who acted as hostess.

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WASHINGTON NOTES.

The Washington Branch o fthe W. B. M. P. and the Washington W. H. M. U. are back of the Interchurch World Movement and wish it success.

Mrs. Paul Raymond, associate secretary of the Interchurch World Movement, Pacific Division, met about twenty of the different denominational representatives in Seattle at a luncheon, June 17th, at the Northold Inn. Mrs. Raymond asked for the women's interest in the Interchurch Movement and outlined a plan of co-operation.

A temporary committee was appointed which is to hold a meeting soon in regard to definite work to be done.

Two things especially will be urged; first—that the Summer Conference at Seabeck be represented by some responsible woman in every woman's missionary society in the territory. Second—that a systematic canvass be mapped out to secure a group of leaders from each church, community, district or denomination who will attend the Seabeck Conference and study the entire campaign of missionary education for a church or community from start to finish.

So the message this month to the churches is, send your leaders to the Summer Conference that they may bring home practical plans for 1920 with the information and inspiration that will make them work.

M. A. K.

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ANNUAL MEETING IN SEPTEMBER.

The annual meeting will be of special importance and interest. Delegates from out-of-town are cordially urged to attend. Plan for it now. Date of meeting—Tuesday and Wednesday, September 2 and 3. Place—First Congregational Church, San Francisco. Delegates will be entertained overnight.

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He who thinks himself wise will perish through ignorance.

HELPS BY THE WAY.

Worlds in the making! Races in the making! Nations, states, communities in the making! Men in the making! Our Father who has been working hitherto is as busy as ever today upon this work. Some of us know how far it is from being finished. But it is a great joy and a great honor and a great inspiration that we may have some knowledge of what he is doing and some part with him in his work—Washington Gladden.

❁ ❁

Nothing can be "evil" which knits me more closely to God; and whatever tempests drives me to his breast, though all the fierce winds of heaven strive on the surface of the sea, it will be better for me than calm weather that entices me to stay farther away from him. * * * Life is but a dreary stretch of wilderness unless all through it there be dotted, like a chain of ponds in a desert, these moments in which the mind fixes itself upon God and loses sorrows, sins and weakness in the calm and blessed contemplation of his sweetness and sufficiency.—Alexander McLaren.

❁ ❁

"If I could whisper you all I know,"
Said the Old Fool in the Wood,
"You'd never say that green leaves grow,
You'd say, 'Ah, what a happy mood
The Master must be in today,
To think such thoughts';
That's what you'd say."

"If I could whisper you all I've heard,"
Said the Old Fool in the fern,
"You'd never say the song of a bird.
You'd say, 'I'll listen, and p'rhaps I'll learn
One word of His joy as He passed this way,
One syllable more;'
That's what you'd say.

"If I could tell you all the rest,"
Said the Old Fool under the skies,
"You'd hug your griefs against your breast
And whisper with love-lit eyes,
'I am one with the sorrow that made the may,
And the pulse of His heart;'
That's what you'd say."

—Alfred Noyes.

❁ ❁

Lord, nothing but thy peace will give me strength for toil. I am easily wearied from without when I have not rest within. I move with tardy feet when my heart lies not on a couch of down. Often have I remarked at that strength of thine which could climb the Dolorous Way bearing a cross laden with the sins of all mankind. But I have found the secret now. Thy peace came first—came before the Garden, came before the climbing. It was thy peace that made the climbing possible; it was thy peace that made the yoke easy and the burden light. Be

mine thy peace, O Lord—the peace before the battle. I too have steps to climb, I too have crosses to carry; send me the rest of the heart ere they come!—George Matheson.

❁ ❁

Feelings which are never expressed languish away and die. It is equally true of the noble and base. Refuse expression to an unworthy passion and we slay it by suffocation. Love that never tells its story, that never utters itself in gift or word, or service, fades away into drowsy indifference. Sympathy that never becomes incarnate congeals into cold benumbment. Gratitude that never testifies soon ceases to be felt.—J. H. Jowett.

❁ ❁

I was deeply impressed by what a gardener once said to me concerning his work. "I feel, sir," he said, "when I am growing the flowers or rearing the vegetables that I am having a share in creation." I thought it a very noble way of regarding his work.—J. H. Jowett.

THE LILT OF A LAUGH.

I've toiled with the men the world has blessed,
As I've toiled with the men who failed;
I've toiled with the men who strove with zest,
And I've toiled with the men who wailed,
And this is the tale my soul would tell
As it drifts o'er the harbor bar;
The sound of a sigh doesn't carry well,
But the lilt of a laugh rings far.

The men who were near the grumbler's side,
Oh, they heard not a word he said;
The sound of a song rang far and wide.
And they hearkened to that instead.
Its tones were sweet as the tales they tell
Of the rise of the Christmas star,
The sound of a sigh doesn't carry well,
But the lilt of a laugh rings far.

If you would be heard at all, my lad,
Keep a laugh in your heart and throat
For those who are deaf to accents sad
Are alert to the cheerful note,
Keep hold of the chord of laughter's bell,
Keep aloof from the moans that mar;
The sound of a sigh doesn't carry well,
But the lilt of a laugh rings far.

"Across the fields of yesterday
He sometimes comes to me,
A little boy just back from play—
The lad I used to be.

And yet he smiles so wistfully
Once he has crept within;
I wonder if he hopes to see
The man I might have been."

Unreasonableness is the bane of good intentions.

THE CHILDREN

WHAT WAS IT?

Guess what he had in his pocket!
Marbles and tops and sundry toys,
Such as always belong to boys,
A bitter apple, a leather ball?—
Not at all.

What did he have in his pocket?
A bubble pipe and a rusty screw,
A brassy watch-key broken in two,
A fishhook in a tangle of string?
No such a thing.

What did he have in his pocket?
Gingerbread crumbs, a whistle he made,
Buttons, a knife with a braken blade,
A nail or two, with a rubber gun?
Neither one.

What did he have in his pocket?
Before he knew it, it slyly crept
Under the treasures carefully kept,
And away they all of them quickly stole—
'Twas a hole.

HOW BOBBY LEARNED TO REMEMBER.

Bobby was a dear little fellow, but he had one serious failing; he could not seem to remember anything . "Except things that concern his own comfort or pleasure," said Aunt Rachel dryly. "I observe that he seldom forgets anything of that sort." "My mother is more 'siderate than you are, Aunt Rachel,' said Bobby. "Father says we must make 'lowances for folks, but you don't for me." "Humph!" was the reply. "You have had altogether too many allowances made for you, according to my way of thinking.'

Soon after this the twins came down with the measles, and it was decided that Bobby must go to Aunt Rachel's to stay, much against his wishes. "I don't mind having the measles the least bit," he pleaded. "I won't make any fuss if I do take them."

But Aunt Rachel packed his suitcase in spite of his protests, and off they started.

"It is my private opinion Bobbykins," thought Aunt Rachel, "that you'll learn a thing or two while you are gone, if I can teach it to you."

For two or three days everything went beautifully. No one could find any fault with Bobby in any way.

"I always said he would be all right if he was only managed as he ought to be," said Aunt Rachel, pluming herself on her superior management.

But as the novelty wore off, Bobby speedily lapsed into his old habits.

"I want you to go down to the store and get me some baking powder," she said one morning right after breakfast.

"Come right back with it for I'm waiting to

make my cake."

"Sure," promised Bobby, "I'll be back in fifteen minutes most likely, unless I have to wait at the store."

But just as Bobby turned the corner he met Mr. Clark with a grist.

"Want to ride to mill with me, Bobby" he said. "Yes, sir," was the prompt reply. "I didn't never go to a mill in all my life before."

"Then it is high time you did. I shall not be gone long so I guess we do not need tell Aunt Rachel; she will think you are playing with the boy's won't she?"

Bobby felt uncomfortable for a minute or two as he recalled his Aunt's admonition to come directly home.

"I'll hurry with the baking powder as soon as we get back—just a little while can't make much difference. My mother wouldn't mind if I had such a nice time as I'm going to have."

So Bobby reasoned as usual and gave himself up to enjoyment. But the best laid plans come often to grief. There was two or three grists ahead of Mr. Clark's and it was almost noon before Bobby was put down again at the corner.

He had entirely forgotten his errand.

'I've had an orful good time, and I'm so hungry I could eat most anything," he cried as he rushed into the house.

"Where's my baking powder," asked Aunt Rachel.

"I—why—I guess I forgot all about it. Mr. Clark tooked me to mill. I'll go back after it soon's I've had my dinner.' '

"You will go right back this instant minute," was all Aunt Rachel said. "I don't—think my mother would like me to walk way down there 'thout any dinner when I'm so hungry."

But Aunt Rachel was unmoved, and Bobby trudged slowly off. "I shouldn't s'pose folks could be so diffrunt,' he soliquised, as he went. "My mother's a great deal the nicerest. Aunt Rachel don't seem to know how to excuse you for things."

"Bobby," said his aunt the next day, "here is a letter I want you to take to the post office. Can I trust you to go directly there and mail it?"

"If I forget, will I have to go back before I have my dinner?"

"Certainly, and that probably will not be the worst of it."

"I guess then I'll be sure to remember for I had a dreadful pain all the way yesterday. My mother never lets me get so hungry."

"Well, just remember to do my errand and you will be all right. You can stop and play with Charles Clark coming home, but understand you are to go directly to the office and mail the letter."

Off ran Bobby and Aunt Rachel saw no more of him until non. "I've had a perfectly great time," he said as he rushed in.

"If my mother and father and the twins were here I most think I'd like it better than I do at home. There's so many other things here to play."

"What is that in your pocket, Robert Willis?" Why—Aunt Rachel why—it's your letter, and I'd forgot that I forgot it."

To Bobby's great surprise Aunt Rachel made no remarks whatever, but busied herself with preparations for dinner apparently unconscious of his presence.

Bobby stood it as long as he could; then he slipped out of the room and crept upstairs.

"I'd most rather she'd scold me. It makes me feel—funny—not to have her pay any attention to me. I feel as if—I'd 'vaporated." Upstairs he waited and waited to be called to dinner, but no call came. He heard Aunt Rachel doing up the dishes, and putting the kitchen to rights.

Dinner was over, and he had none. He threw himself on the bed and sobbed as if his heart would break. Never in all his little life before had he been neglected like this. Of if he could only get home to his mother!

'I'd be such an orful good boy that she'd never let me out of her sight again," he sobbed. By and bye he sobbed himself to sleep. When he woke the kitchen clock was striking four. He sat up in bed and listened. Aunt Rachel was laughing and talking with some one. How could she laugh when she was making him so miserable? A long, long hour dragged slowly by. The caller went, and Aunt Rachel was in the kitchen getting supper. Appetizing whiffs of toast, scrambled eggs and coca floated upstairs, making Bobby almost faint, he was so hungry. Then he heard Aunt Rachel go into the dining room, and knew that she was sitting down to the table. He could not bear it any longer and ran upstairs.

"I'm going right straight home," he cried.

"My mother will—never—never, never forgive you—the longest day she lives." "Well—of all things," exclaimed Auit Rachel. "Why Bobby I must have forgotten all about your being here."

Bobby stopped crying, struck dumb with amazement.

Forgotten him!

"But you will understand for you forget yourself, you know, continued Aunt Rachel cheerfully. For a minute or two Bobby could not speak he was so indignant."I didn't never forget like this," he finally made out to say, "it's only just little things that don't hurt anybody I forget."

"I am not so sure about that; didn't mother send you after some croup medicine not long ago and you stopped to slide down hill with Eddie Jones and forgot your errand. You were gone over an hour; Betty might have died before you came with her medicine."

Bobby hung his head. "I—didn't think of that. I never thought it would make much difference.

"But you did not like being forgotten yourself this afternoon, did you?"

"I guess I didn't," answered Bobby with a shiv-

er as he thought of those long, miserable hours.

"You remind me of one Tony Lumpkins, Bobby. He said he didn't mind disappointing other people, but he couldn't abide being disappointed himself. You have not thought or cared how much trouble you have made other people, but when it comes to being forgotten yourself it is another matter. I expect you have felt pretty badly this afternoon; I have myself for that matter. But if it has taught you a lesson—it will be all right.

Try to be a dependable boy, and you will grow into a dependable man. If anyone trusts you with a message, or an errand, be faithful to your trust. Forget everything else until you have done your duty. Never think anything is too small to be faithful about. If you are tempted to be careless and forgetful, just remember how it feels to be forgotten, will you?"

Bobby promised faithfully, and what is better yet—he kept his promise. 'Somehow you remember things a great deal easier if somebody has forgotten you some time," he told his mother after he went home.—Kate S. Gates.

FOREIGN-LANGUAGE PAPERS IN THE UNITED STATES.

Figures showing the circulation throughout the United States of foreign-language papers have been compiled by the Bureau of Education in the Department of the Interior in its work in Americanization.

There were approximately 33,000,000 people in the country in 1910 whe were either born abroad or under foreign home conditions and neighborhood environment. In all there are 38 different language groups in the United States, supporting publications which have a total circulation approximated at 10,-982,000

The foreign-language press consists of 1,575 publications, printed in 38 tongues. From this number, however, must be deducted many German-language papers which have been suspended or suppressed during the war, the total of which is doubtful. Prior to the suppression of German papers the number of publications in that language amounted to 483. The next in order was the Italian, with 190 publications. In the number of subscriptions the German papers headed the list with 3,000,000.

The Jewish newspapers stand third in number, but second in the aggregate number of subscribers. There are 156 Jewish publications, with a circulation of 1,500,000.

The Polish population numbers approximately 1,-500,000, and the ninety-seven Polish papers have a circulation of 850,000.

The Scandinavian groups bulks large. There are approximately 600,000 persons in each group of Swedes, Norwegians and Danes, the former being mostly in Minnesota, Wisconsin, Illinois, and New York, while the others are found mostly in Minnesota, Wisconsin and Illinois. There are seventy-seven publications in the Swedish language, with a circulation of 700,000, and sixty in the Norwegian-Danish language, with a circulation of 446,000.

Other racial groups which have a press in their language are the Albanians, Arabians, Armenians, Assyrians, Bohemians, Bulgarians, Chinese, Croatians, Dutch, Finnish, Greeks, Japanese, Lithuanians, Magyars, Belgians, Portuguese, Rumanians, Russians, Serbians, Slovaks, Slovenians, Swiss, Turks, and Ukrainians.

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